

Canada's native people: an "inherent right" to self-government

Marguerite Witvoet

OTTAWA, Ont. — By now the political status of Canada's native people has already been decided. Since the writing of this article, 17 individuals — the Prime Minister, 10 premiers, representatives of the two territories and four native groups will have met on Mar. 27 in an attempt to formally

include native self-government into the Canadian political system, something that is unprecedented in any other country in the world.

The meeting is a crucial one. It is the last of a series of meetings promised in 1982 under section 37 of the Constitution. This meeting, in discussing the issue of self-government, will have tried to inter-

pret what the meaning of confederation is or should be.

The very nature of future generations of native peoples in Canada depends on the outcome.

If things are left the way they now stand, native people fear that their culture could be swallowed up into mainstream society as increasingly less attention gets paid to their special needs and rights, and more attention is paid to "trying to turn Indians into white people."

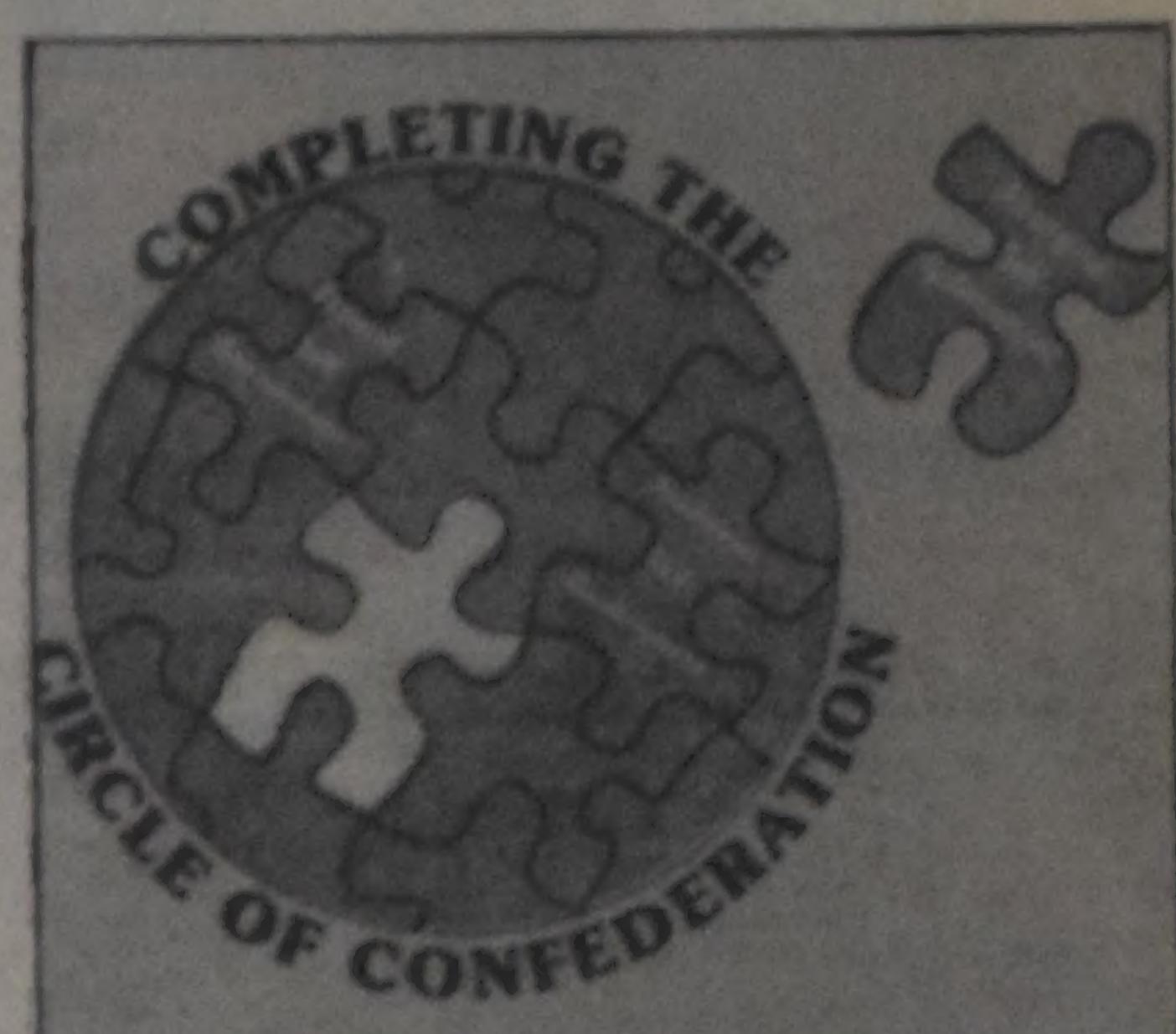


Illustration from an advertisement sponsored by the Aboriginal People of Canada.

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Getting beyond the image of starving babies

Francie Thompson

OTTAWA — When Canadians care enough to want news of fellow human beings in the developing world, the media usually gives them much less than they ask for. Often the information is misleading and even false.

And when they are less demanding, content to blob in front of their television sets night after night, they get next to nothing.

Rev. Bob Ogle, Director of Broadcasting for International Understanding, works hard to change that — to correct the image most people have that "the South is nothing but a bunch of starving babies."

Broadcasting for International Understanding (BIU) hopes to improve the content of television in a way that will interest and entertain Canadians

while informing them, correctly, about how the other half of the world lives.

Like watching Dallas

"We would like to take what people watch — often just hours of programming so insignificant it just keeps the ads apart — and offer another vision of three-quarters of the planet," Ogle explains.

When people see news coverage and propaganda put out by "a number of well-meaning organizations," he explains, they often get an image of "starving kids" when that's only part of the story.

It's a little like watching *Dallas* when you live in Bolivia or Sri Lanka or Zaire, he says, and getting from this the impression all people in the developed world live that way.

KALAMAZOO, MI — Their aim is modest: "We try to be merry more than twice a year." There's something amusing about the understatement in that goal, which is exactly the point. The

He worries that most religious programming has a simplistic, fundamentalist approach and gives an incomplete view of the developing nations. But he concedes he can't really criticize fundamentalist broadcasting "because they have done what they set out to do. They are in tune with what their viewers want."

However, he adds that the mainline churches have not risen to the challenge or the potential that the media has to offer.

Raising consciousness

As BIU's director, Ogle, 58, is well versed in international development. He worked as a missionary in Northeast Brazil for six years, was elected Member of Parliament for Saskatoon-East in 1979 and five years later was asked by the Vatican not to seek re-election. He took a year's sabbatical in 1975-76 to study the effects of non-government agencies in the developing world and recorded his impressions in the book *When the Shake Bites the Sun*. Another book, *North-South Calling*, his own story, is to be published this May.

"We have a false idea about what poverty is," he says. "We limit it to 'brown people,' to people who live 'over there.' We have the talent, the creative people in Canada, who can raise our consciousness to what is real."

He hopes that, after seeing alternative programming, "people might be inclined to become more politicized about our immense human problems."

BIU is funded by the Canadian International Development Agency (CIDA), various religious congregations, and individuals.

Thinkbit

Typist while typing a directory for Christian Reformed Churches: "One good thing about this job; you know you're halfway when you get to the Vs."

Kim Yungblut

Christians increasing quota of humour

Paul De Groot

KALAMAZOO, MI — Their aim is modest: "We try to be merry more than twice a year." There's something amusing about the understatement in that goal, which is exactly the point. The

Fellowship of Merry Christians takes humour seriously.

Founded last year by Cal Samra of Kalamazoo, the society is dedicated to the principle that humour, joy and faith go together.

The Fellowship's four-page newsletter is filled with testimonials to the healing power of humour, and of humour in unlikely places. The standard qualification about contributors to a newsletter has a slight modification: "The opinions expressed in this newsletter are not always those of the editors or of God."

Tool for peace

"In this super-serious age of ours, we've gotten away from celebrating life and the joyfulness of the Christian message," says Edward Walsh, a member of the society.

Walsh sees humour as a serious tool for promoting peace and reconciliation among people.

"It's our feeling that the church has gotten away from the original concept of the disciples: 'Rejoice' as Saint Paul says."

No one who has "the gift of God" can walk around with a serious face, Walsh suggests.

Prescription for long life

The fellowship's members include several who attribute their longevity to a sense of humour.

Among the consulting editors of the newsletter are an 86-year-old Episcopal priest and an 82-year-old Catholic priest who has written four volumes of "Jokes Priests Can Tell," and recently authored "Pushups and Prayer: How to Combine Physical Activity with Talking with God."

Inside this issue:

- Lynn's story: a Homestead documentary p.8
- Focus on art — modern technology, art review pp.10,11
- Lent meditation p.12
- Wytse VanDyk reviews Van Till's *Fourth Day* p.20



Photo: BIU

Rev. Bob Ogle, Director of Broadcasting for International Understanding.

Calvinist Contact

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Editorial

In praise of solitude

The idea of being alone usually sends unpleasant vibrations to our inner soul. For many people — widows, elderly people, teenagers, even married people — loneliness can be an unpleasant reality. It implies lack of friendship, lack of understanding, no one to talk and listen to. It means that there is a serious deficiency in the area of fellowship and community, so necessary to our well-being.

There is a positive way of being alone, however, which should be an experience common to us all. Suppose that fellowship and community is available to us, do we still make use of opportunities to be by ourselves, without people, without radios and television, even without magazines and books?

Standing before God

H.W. Russel, a German thinker, wrote a book about solitude called *Das Lob der rechten Einsamkeit* ("In praise of the right kind of loneliness," 1940). G. Brillenburg Wurth, who used Russel's book as a resource, wrote in a Dutch Christian encyclopedia (*Christelijke Encyclopedie* 1975):

"Paschal has said that the greatest misery of man is that he does not dare to be alone with himself in a room for one hour. The person who has met God dares to do that. He does not avoid the loneliness of the inner room. In that sense Christ was the great solitary person. All were going to leave Him, and yet He says, I'm not alone. 'The Father is with me.' That is the right kind of loneliness (solitude): 'alone together with God.'

"The great mystics of the Christian church have always known the joy of this solitude. The person who knows more about the secret of solitude runs less of a chance to become one of the masses."

Our own response

These are wise words which in the busy-ness of life we tend not to hear very often. Are we drowning them out or are they not being spoken often enough?

Just recently I read a little book by Henry Nouwen entitled *Reaching Out*. Nouwen talks about solitude in that book. He posits it as the antithesis of loneliness. The fear of being alone

must be conquered through solitude. He writes: "Loneliness leads to quick, often spastic, reactions which make us prisoners of our constantly changing world. But in solitude of heart we can listen to the events of the hour, the day and the year and slowly 'formulate,' give form to, a response that is really our own. In solitude we can pay careful attention to the world and search for an honest response."

I find these words both true and precious. Of late I have begun to appreciate solitude more than I have ever done before.

Just yesterday I did something I have never done before in my life. I entered a downtown Toronto cathedral just to read the Bible and pray for a few moments. I try to snatch moments for meditation and prayer whenever I can. When I walk, which I do often, I may share impressions with God or quietly sing a hymn.

I discover that I am becoming an island in the midst of a fast-flowing stream. It's because at the centre of my solitude is that longing for a Christ who is absent and that rest in a Christ who is present.

Take time

According to a well-known hymn, we should take time to be holy and speak oft with our Lord. Some of us have taken issue with that song because holiness is something you do not pursue on a part-time basis. (Actually I do not feel any holier now than I did before. If anything, I become more aware of my sins.) Now that I read the words of the hymn again, I believe that it shows us a faith area we Reformed Christians tend to overlook. If it weren't for the rhythmic demands of the song, all that is required to make the hymn acceptable is changing the word "holy" to "alone" — "Take time to be alone, be calm in your soul; each thought and each motive beneath His control."

Post script: The Christian Reformed Church publishes a course in prayer and spirituality that makes reference to Henry Nouwen's writings and uses the Catholic experience with solitude, prayer and meditation. It's called *Space for God* by Don Postema. Highly recommended for those who want to be calm in their soul.

A hand in worship

How do you use your hands in church? Of course, we all use our hands to hold the Bible and songbook, and to place our money in the offering plate, and maybe to raise a peppermint to the mouth.

Some people get so emotionally affected at certain times of prayer and praise to God that they like to lift up their hands above their heads in a feeling of nearness to God and openness to His blessings.

In my church there have been recent times when we have started clapping after someone gives an especially moving musical praise offering, or someone gives a beautiful testimony of faith and of God's blessing. A few weeks ago a member gave such a moving testimony of change in her life through God's grace that someone else said, "I just feel that I need to thank God for that by clapping." So most of us joined in clapping for a moment. But one member was so disturbed by it that he got up and walked out.

If you are strongly stirred by something you experience in church, your hands start to get itchy. You sort of feel that you need to make a physical, bodily response. But how can you do that in church? Stamping your feet doesn't seem right. Wiggling in your seat would be sort of bizarre.

Maybe tears will help. But to sit there like a stone-faced

dummy seems to deny the intimate, exquisite presence of God that we pray for at the start of the worship service.

Spontaneous thanks

The Dutch Reformed tradition is strong on a worship service whose dominant event is a teaching sermon. Individual response and participation by the worshippers is minimal. Many associate that with Pentecostalism, and then draw back even tighter, while others delight in a new spontaneity and leave for another church where they can respond more freely.

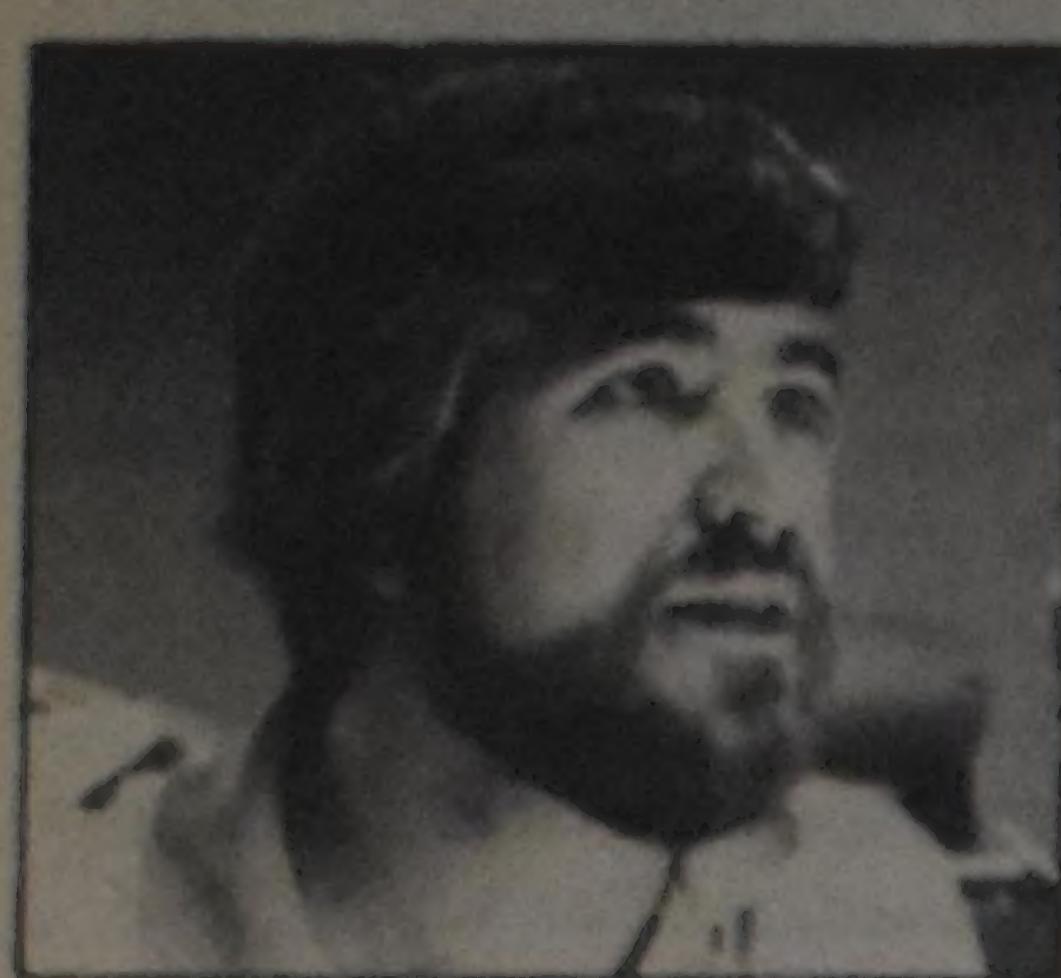
Today we live in quite an open society where many of us feel free to express ourselves during the week. This being so, we are not happy to sit like sticks and stones in church. We sometimes want to speak, and to use our hands in new ways.

Clapping in church jars me. It even seems kind of secular, like saying that those clapped for were very skilled in what they did. On the other hand, maybe we need to accept clapping as an occasional outburst of joy and thanksgiving for the great blessing God has given us in what has just happened.

It's not wrong to give spontaneous thanks for something that really stirs us in church. The means we have for doing that seem so limited. What ways have you found to do that?

Robert VanderVennen

JUST A MOMENT/HERMAN PRAAMSMA



"Ralph Nader said that the Pentagon does not spend \$450 for a \$9 hammer, it spends \$450 for a multidirectional impact generator.

(Harry Bruce, *Toronto Star*)

Apparently the U.S. military is hesitant to call a spade a spade. They do not talk like ordinary people. Especially in public statements and documents they use doublespeak, bafflegab and dense jargon. Pentagonese some people call it.

It's like a disease. Harry Bruce in a recent *Toronto Star* column gives a number of examples: the Pentagon actually defined a toothpick as a *wood interdental stimulator* and referred to a pencil as a *portable handheld communications inscriber*. A plane crash is euphemistically called a *hard landing* or a *controlled flight into terrain*. Civilian casualties are *collateral damage*. You get the idea.

It was even so bad that some of the military themselves began to satirize their own vocabulary. A columnist in the *U.S. Armed Forces Journal* jokingly observed that surely the Pentagon's term for a surprise attack must be *premature offence*. Peace was referred to as *permanent pre-hostility* and combat became *violence processing*.

You wonder why people find it necessary to be so obscure and avoid naming a thing by its real name. Maybe this is a way of insulating yourself against difficult realities, while at the same time making yourself important.

Can you imagine what would happen if the church would use that kind of approach to language? A consistory meeting might become a *male nocturnal deliberation stretcher*, and a collection a *voluntary revenue generator*.

Why, Synod might be referred to in the future as the *annual paper consuming apex of the ecclesiastical machinery*. Discipline could become *non-prejudicial status processing*.

The possibilities are staggering. If you can think of any, send them in. Maybe if we laugh together, we can avoid ever reaching this stage. An ounce of prevention.

Meanwhile it's wonderful that the Bible, our handbook for war and peace, for church and family, for all occasions and circumstances, speaks in clear and unmistakable language. It doesn't need to be interpreted by theologians or experts before it becomes understandable. It doesn't need expensive phrases or clever arguments or highfalutin speech. It is straightforward, and it is the power of God unto salvation.

Let's celebrate that, while we try to keep it simple!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Letters

Appreciates call for concerted action in Christian education

I share Dirk Brinkman's concerns (C.C., Jan. 9) about the direction of the schools and the testimony of parents to equate that which the Ministry of Education decides is appropriate education with acceptable educational standards and directions for education.

I am not as sure as Mr. Brinkman about the superiority of our schools over others academically and even in other ways. He suggests that we must not "rest on our laurels," but I wonder how successfully our schools are involving students in experiences of active discipleship, experiences that will help them be caretakers and healers in the name of Jesus and become such.

Christians in Christian schools all too frequently think that an analysis of some scriptural principles and an examination of their applications to life are sufficient. So our schools remain the same as always and teach children that theory and practice are separate and may not always agree.

I appreciate Mr. Brinkman's call for bringing brains together for concerted action. I hope that such a call is not limited only to those within "our own

circles." There are many "out there" who can help clarify ideas.

Christian school people have much to contribute to others. They have gained a lot of respect and been involved in exercising effective leadership. All one needs to do is look at the examples of the Federation of Independent Schools Association (FISA) in B.C. and the Alberta Independent Schools and Colleges Association (AISCA) and their Manitoba counterpart to see examples of involvement to accomplish a specific purpose is possible.

Scripturally attuned insights allow God's people to point the way to shalom



Pontius' Puddle

I ADMIRE THOSE WHO SERVED DURING THE GOLDEN ERA OF MISSIONS. FORSAKING ALL, SOJOURNING TO FAR-OFF CONTINENTS, BRAVING INSECT-INFESTED JUNGLES, RISKING LIFE AND LIMB TO SPREAD THE WORD OF GOD.

and justice. We must put our light on the mountain top so that all may see that God's people want to join in bringing healing to our hurting society.

John Vanderhoek,
Langley, British Columbia

No aborigines in Canada

Thank you very much for your coverage of the meeting between major Aboriginal leaders in Canada and the sponsors of Project North.

Just one small note of correction: the headline of the article reads, "Building a New Covenant with Aborigines." The word "aborigines" usually refers only to the aboriginal peoples of Australia.

Canada's original cultural groups, on the other hand, are usually called "Aboriginal" peoples or, less often, "Aborigines." Interestingly, the Aboriginal leaders refer to "native issues," but never call themselves "the natives."

Learning to refer to the Aboriginal peoples in Canada as they would wish us to is only one small part of showing our respect to them, but it indicates that we are willing to begin letting go of our tendency to impose on them our way of looking at the world.

Aileen Van Ginkel,
Council of Christian Reformed
Churches in Canada,
Burlington, Ontario

MAYBE WE COULD GO WITNESS TO THE NEW NEIGHBOR DOWN THE STREET.

I DUNNO,
LOOKS
LIKE RAIN.

Longer Letter

Humour on the pages of Calvinist Contact

"We [the Editorial Board] consider humour very important to the Christian life and do not want to do without cartoons," you write, introducing "Tackle box" (C.C. Mar. 13). I wholeheartedly agree and have no objections to these cartoons. Of course, not all are understood by all the readers of C.C. And where one sees humour, another will not.

Cartoons are "canned" humour. Your paper is full of fresh ones.

Front section humour

Let us just go over the pages of C.C., the Mar. 13 edition. Looking at that date on my calendar right now I see that Mar. 13 is a Friday. With my luck the editor will publish these scribbles.

On page 1 we catch the humour portrayed in the sign of open Sundays. The people at the Salvation Army in Winnipeg caught it.

Pages 2 and 3 would fill a book of cartoons. While we are all debating the pros and cons of the death penalty, hundreds in this country will be raped or molested and thousands will die of starvation in India.

CPJ humour

Moving on to page 4: the manager of the CRC Community RRSP group plan sings the praises of the tax advantages of this particular plan while CPJ in an article above the ad wants to eliminate the income tax deductibility of increased contributions to registered retirement savings plans.

Last week in church I donated on the collection plate to help finance some of the causes which are mentioned in the CPJ challenge article. My donation is tax-deductible. But it helps to promote to eliminate the income tax deductibility of increased contributions to RRSPs.

Do I really have to tell you that, on account of my pension being small, I cannot contribute to the good causes of CPJ in my later years. And all this because I helped this cause today.

Introduce housing tax credits says CPJ. Is it not in a large part due to rent controls that we have a shortage of affordable housing? Do we really need more government-controlled programs and make it tougher yet?

Eliminate tax breaks for large corporations, says CPJ. Most large corporations are share-holder owned. We wonder how many of the contributor to CPJ work for a large corporation; how many depend on the dividends for part of their income; how many have small savings accounts or larger ones at the bank (their interest is indirectly paid by these large corporations, as they borrow money from the bank) or how many, through their life insurance, depend in their old age upon these same companies?

Did you read pastoral pondering: I am still pondering. One line says: "I have no idea of Mr. Roberts' personal wealth." A little further: "Oral Roberts is a rich man." And later on: "I hope Oral will one day be rich, too."

Durham Region Right to Life Association: Speakers available for students, teachers, clubs and churches. Maybe that speaker and I should meet: He talks to churches, I talk to flowers.

And under Christian Stewardship Services: Christian investments.

Your paper is full of humour; I wonder how many of us see it and how often. May I end with a free translation of Carl's persoverzicht: Life is full of humour.

Gerald Schroer,
Oshawa, Ontario

News

Canada's native people: an "inherent right" to self-government

... continued from page 1. status Indians), the Inuit Committee on National Issues, the Native Council of Canada (representing non-status Indians, who lost their legal status through marriage or for other reasons), and the Metis National Council.

The councils say that self-government is an "inherent right" of the native people.

Rev. Henk De Bruyn, a CRC minister who has worked with native people in Winnipeg for over 10 years, says that most native groups feel they were never "conquered" by Canada, but made treaties with Canada as an independent people. As such, they feel they have the right to their own government.

The problem with the present situation, according to De Bruyn, is that the Canadian government recognizes certain needs of native peoples, (for example, the right to regulate their own education system), but fails to recognize their most basic right, that of sovereignty.

First things first

So far, governments at various levels are treating self-government as a "contingent right." Gordon Peters, an Ontario regional chief of the Assembly of First Nations, was quoted in *The Globe and Mail* as saying that by entrenching a contingent right, the only thing protected would be a process of

negotiation, not the right itself.

Native leaders want a clear statement from the government of Canada that self-government is an *inherent* right of the native people. Once that is in place, and the natives can be assured that their future is secured, then the practical aspects of the statement can be negotiated.

But the Canadian government does not want to make any statements before the negotiations are made, for fear that the case will be brought to court, forcing judges to interpret the terms of what is essentially a political agreement.

Ontario Attorney-General Ian Scott says that mechanisms can be built in to ensure that the negotiations do not become endless, but native leaders are not ready to take that chance. The long history of broken promises by the Canadian government to native groups have produced a general distrust of white leaders by natives, especially the Indians, and they are not likely to compromise their position easily.

Maintaining sovereignty

Certain models of self-government already exist. The Sechelt Indians in British Columbia have been granted a municipal type of self-government, under the

jurisdiction of federal and provincial governments. According to leaders of the four native councils, however, this type of government is a "sell-out."

George Erasmus, national chief of the Assembly of First Nations, said in a radio interview that a municipal form of self-government does injustice to the history and sovereignty of the natives. To

give in to a municipal self-government is to surrender native sovereignty and give consent to being treated as a conquered nation.

The type of government now being discussed would be a new level of government "in co-existence with the jurisdictions of the federal and provincial governments" — something between a municipal and a provincial administration.

De Bruyn says that a clear recognition of native rights by the government would make up somewhat for the mistakes of the past. Right now, many natives have to deal with feelings of bitterness and anger towards the Canadian government in specific, and white people in general. "There would be a tremendous catharsis if this issue is clarified," De Bruyn said.

Vatican opposes birth technology and surrogate mothering

VATICAN CITY (EP) — The Vatican condemned test-tube fertilization Mar. 10 and called on world governments to put strict limitations on medical technology in the field of human procreation. The major doctrinal statement called for an eye to widespread practices such as surrogate mothering and experimentation on live embryos.

The statement put the Roman Catholic Church on record in opposition to almost all forms of artificial insemination and embryonic transplants.

Biological or genetic manipulation of embryos, including introduction of animal genes or use of an artificial womb, is opposed. The church also opposed efforts to obtain a human being without normal sexual activity, through practices such as cloning and parthenogenesis. Freezing an embryo, even to preserve its life, is opposed.

The church disapproves of non-therapeutic efforts to influence chromosomal or genetic inheritance according to sex or other predetermined qualities.

Also opposed is artificial fertilization involving unmarried people, test-tube fertilization and embryo transfer involving a married couple, artificial insemination of a widow (even if sperm was donated by her husband), surrogate motherhood, and the collection of sperm through masturbation.

The 40-page document indicates moral approval of prenatal diagnosis and therapeutic practices aimed at healing the embryo, prenatal research limited to simple observation, use of experimental therapy on embryos as a last effort to save its life, artificial insemination within a marriage when it is a supplement to the conjugal act, fertility drugs, and medical intervention to remedy the

causes of infertility, including intervention to facilitate the performance of sexual intercourse.

While it covers many areas of modern birth technology, the document is not exhaustive, and Vatican officials said it purposely leaves open the possibility of researchers discovering acceptable ways to use various fertilization processes.

The statement did not dismiss as sins individual applications of procreative technology, but noted that because moral teachings of the church were involved, Catholics who knowingly violated church standards would be sinning. The philosophy of the statement springs from church teaching that the birth of a child should be the result of sexual intercourse between a married man and woman, and that life is sacred from birth.

Seminary allowed to re-open doors in South Vietnam

PARIS (UCAN) — Vietnam's Ho Chi Minh City (formerly Saigon) seminary reopened in February with 40 seminarians after Vietnam officials authorized Archbishop Paul Nguyen van Binh of Ho Chi Minh City to start courses.

The Ho Chi Minh City seminary was allowed to accept no more than 50 candidates from six area dioceses, according to sources.

They were to be accepted as a group and go through the six-year course together. Only after that period would authorities consider possibly admitting a new group, the sources said. Presumably, government authorities would

screen candidates; books, professors and courses must be approved by the government, they said.

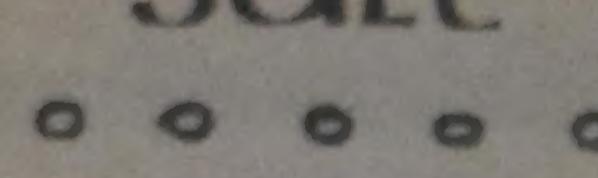
Van Til leave of absence

Marian Van Til, our Church Page and Assistant Editor, is taking a leave of absence for six months due to her continued battle with Chroenes disease. It is hoped that a sustained period of decreased workload will allow Marian to fully regain her strength.

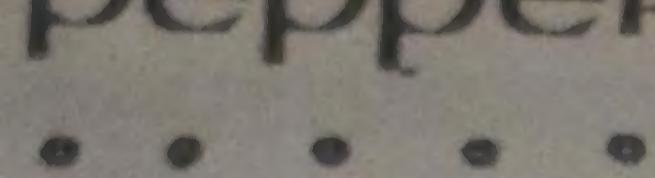
Marguerite Witvoet, who is on a sabbatical from her studies at Calvin College, will be filling in for Marian until the end of

All seminaries in the former South Vietnam were eventually closed after the 1975 communist take-over.

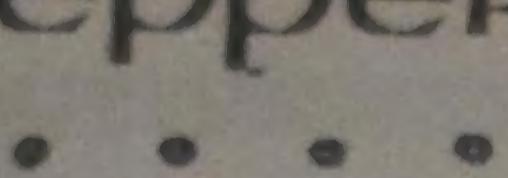
salt



pepper



and



Anne Van Wyngaarden

Well, I have arrived. According to the paper I am now a "Young Senior" or (have you ever heard of such grammatical foolishness) a "Mature Adult" and may share in all sorts of goodies. I don't know exactly what these goodies may be yet, but I'm told I will be informed. It does make me feel a bit old but it could have been worse. I am certainly glad that I did not become a hippie or a yuppie (young upcoming professional) or a rumpie or, worst of all, a dink (double income, no kids).

I hope that our love affair with the making of names out of initials and generally trying to label every age group, has reached the limit with the dink and the "young senior" but I am not holding my breath!

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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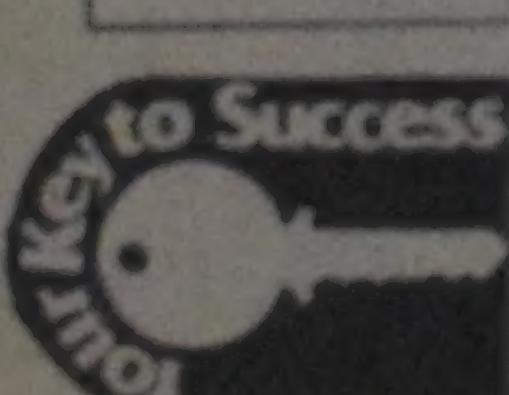
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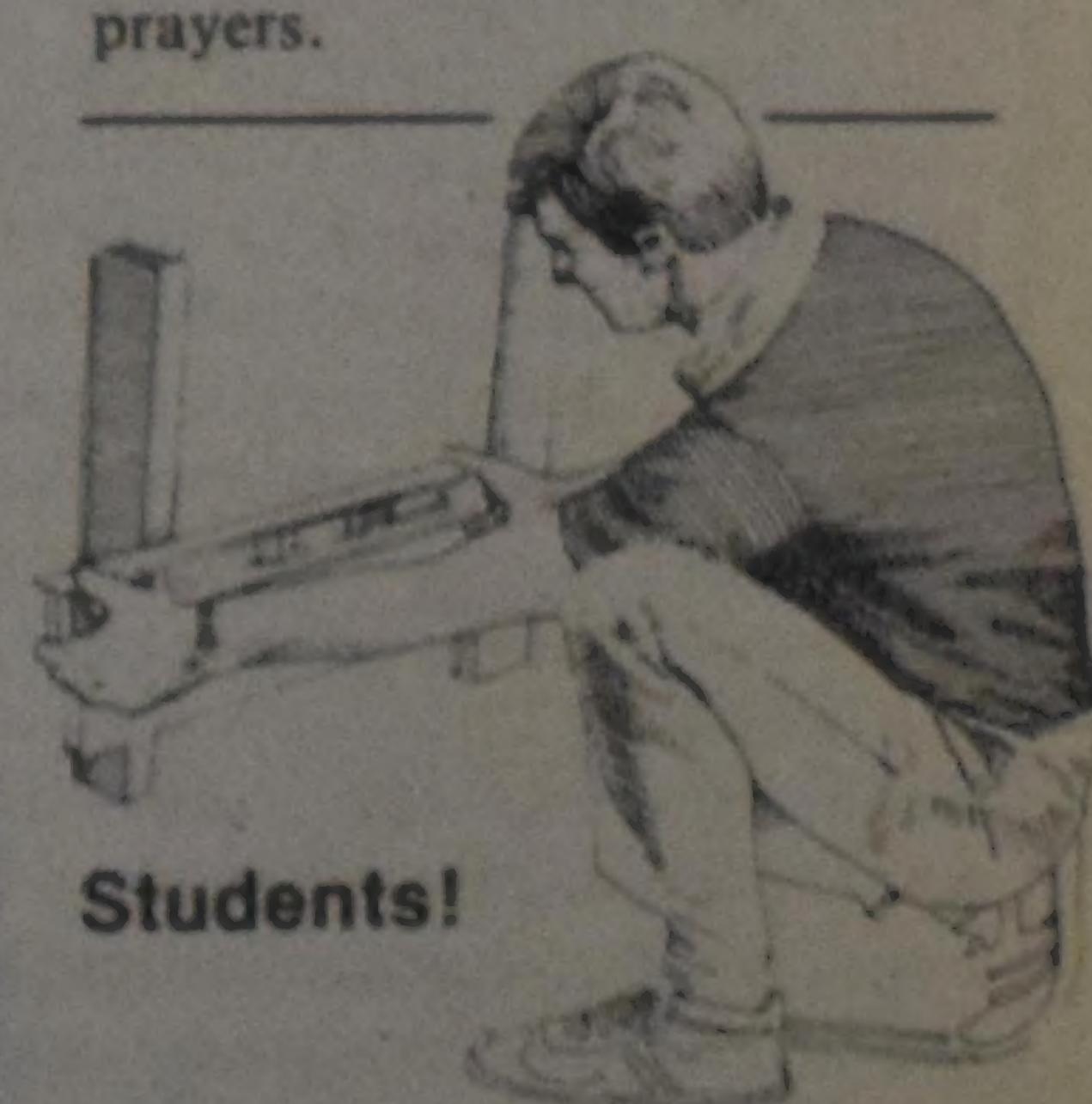
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Christian scientist promotes nuclear energy

Robert VanderVennen

TORONTO, Ont. — "Energy generated from nuclear reactors is the safest, cleanest and cheapest means of generating electricity on a large scale today," said Dr. Robert E. Jervis, Professor of Chemical Engineering and Applied Chemistry and former Associate Dean of Engineering at the University of Toronto,

was speaking at a meeting of the Canadian Scientific and Christian Affiliation held at Ryerson Polytechnic Institute on Mar. 3.

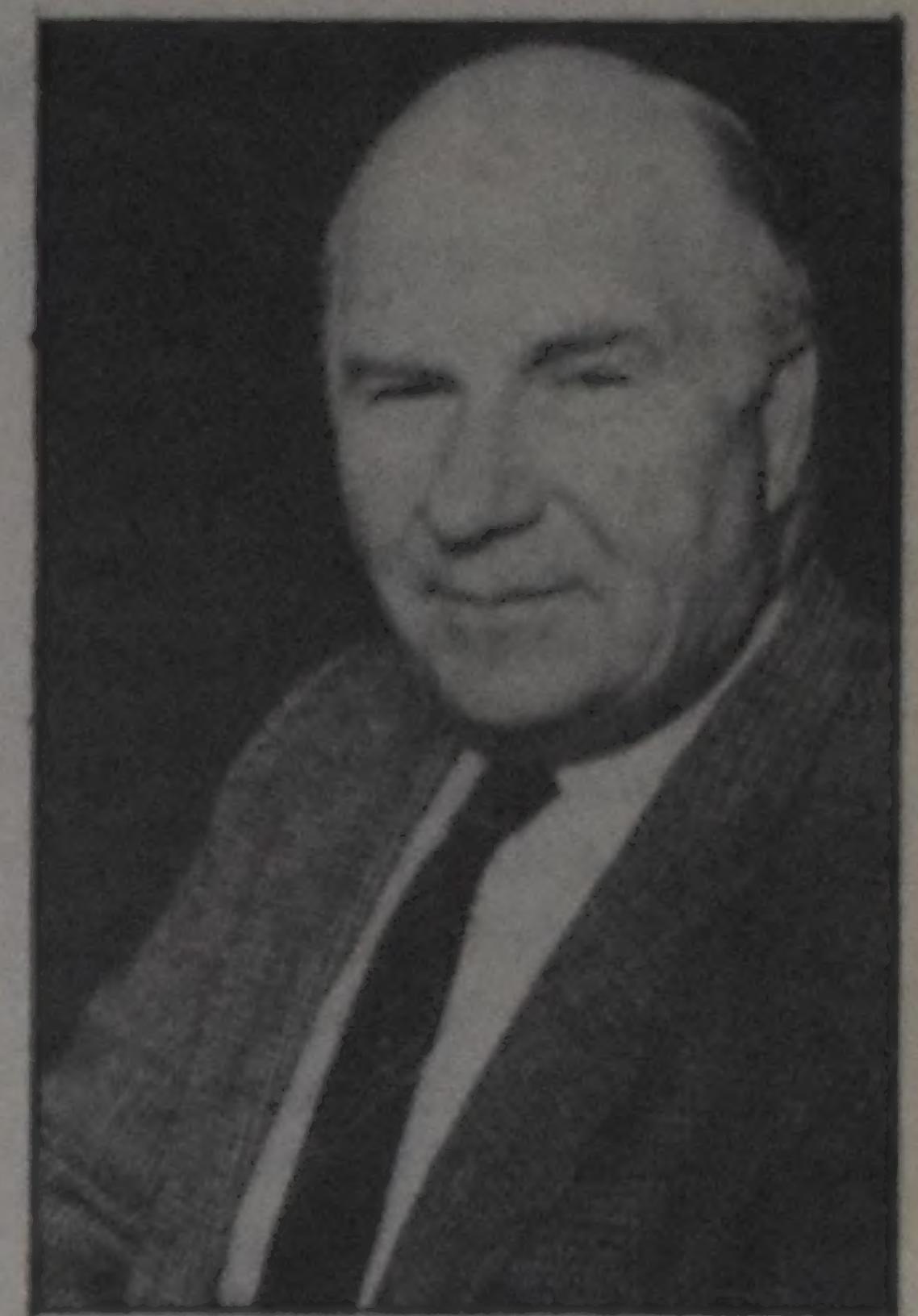
Less injuries, deaths

There are indeed risks in producing nuclear energy, he acknowledged, but we now have the experience of thousands of years of operation

worldwide with nuclear reactors, where injuries and deaths are lower than with other major energy sources. The major alternatives today to nuclear power is coal-burning generators, whose record of injuries and deaths is far higher, besides the unavoidable problem of atmospheric pollution including acid rain.

Dr. Jervis began his career of

specialization in nuclear isotopes in the early 1950s. He is one of Canada's leading authorities and international consultants on nuclear issues, and a member of Canada's Nuclear Safety Committee. He is highly visible as a Christian whose faith is a vital factor in his professional work, and has served as chairman of the national board of Inter-Varsity Christian Fellowship. He considers technology to be a gift of God to be used only with a high sense of responsibility.



Dr. Robert E. Jervis spoke on "Peaceful Nuclear Technology: Its Moral and Ethical Background."

Who says Canadians aren't patriotic?

OTTAWA, Ont. (National Museums of Canada) — The Canadian Museum of Civilization will be presenting a special exhibition in April called *The Art of Belonging*. It will bring together objects created by Canadians to celebrate their love for their country. Drawing on different cultural traditions, they have tried to express in a very personal way their feeling of devotion to Canada. *The Art of Belonging* will be shown in the Salon of the Victoria Memorial Museum Building from Apr. 14 to 27.

Perhaps the most remarkable objects in the exhibition are the two pieces of silver, each the size of a grain of rice. They are engraved with a map of Canada and the words to the national anthem. So small that they cannot be seen by the naked eye, these engravings were done with special tools and techniques that are part of an ancient Islamic tradition.

Another exquisite piece is the "Patriotic Easter Egg," a hand-painted ostrich egg decorated in the Eastern European tradition but bearing Canadian national and provincial symbols.

Also included in the exhibition are the largest Canadian flag, the heaviest Canadian coat of arms, and the

most unusual musical score of the national anthem. The Canadian Museum of Civilization has been acquiring personal expressions of patriotism for some time and would welcome the donation of more such objects to its collections.

In addition to the exhibition, the Museum will be presenting *Cafe Italia*, a film portraying life in an Italian community in Montreal. The film is in French

and Italian with English subtitles, and will be shown at 1:30 p.m. on Saturday, Apr. 18 in the Auditorium.

The Canadian Museum of Civilization, located at the corner of Metcalfe and McLeod Streets in Ottawa is open Tuesday through Sunday from 10:00 a.m. to 5:00 p.m. (The museum will be open throughout the Easter weekend, including Easter Monday.)

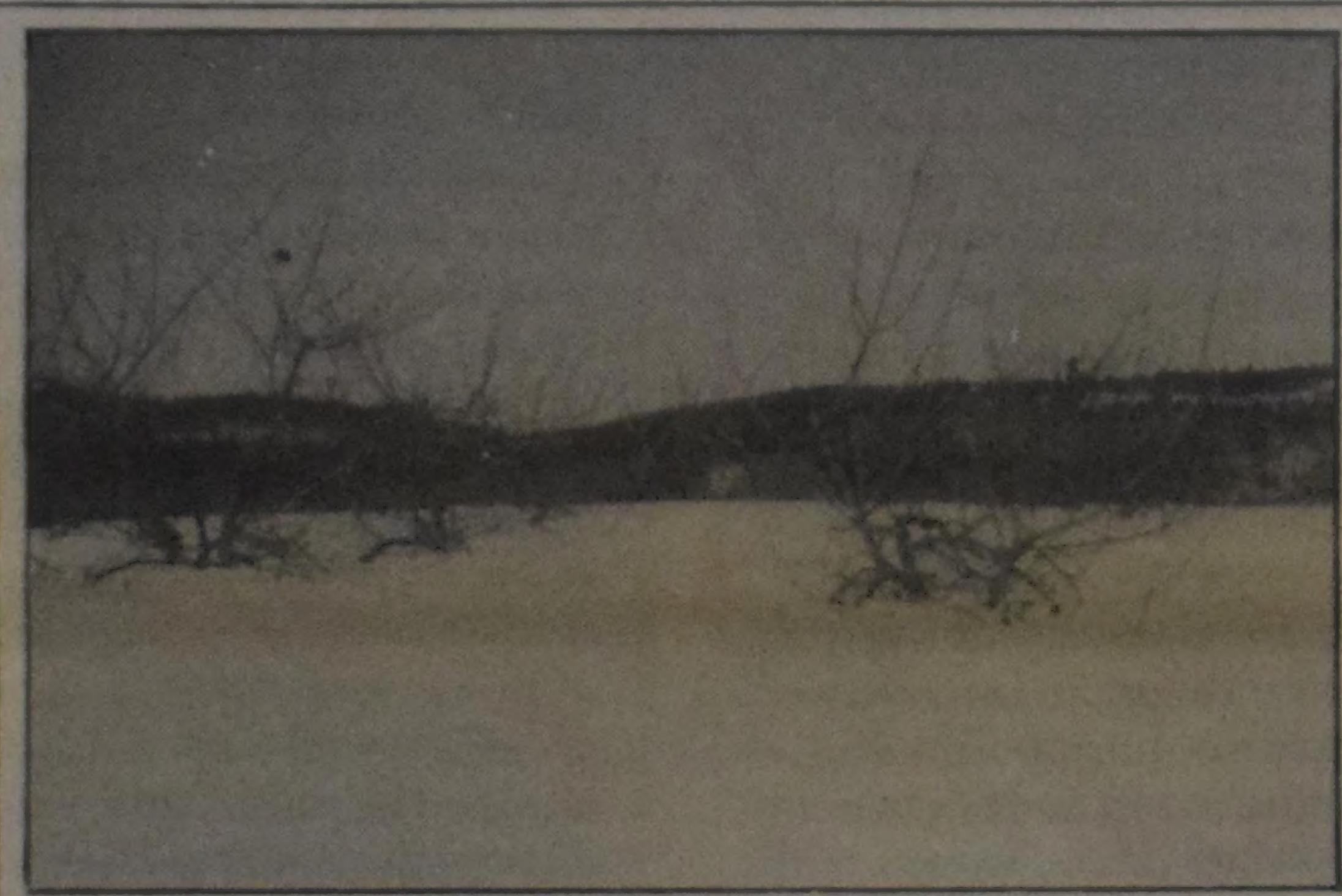


Photo: Anne Hutton

Long winter:

The Maritimes have had a long winter, with the first major snowstorm on Nov. 23, and continuous snow, cold and wind ever since. By the 20th of March, four months later, orchards in the Annapolis Valley remained buried in snow. Apple trees shown above are caught in a four to five foot snowbank, preventing any winter pruning this year. Growers worried that the wrong kind of thaw might snap many of the lower branches. In Newfoundland, Prince Edward Island and New Brunswick, the snow was even deeper.

Wheelchairs repaired for disabled Cubans

CLEARBROOK, B.C. (MCC) — Thirty working wheelchairs are on their way to disabled people in Cuba, thanks to members of Clearbrook's Golden Age Society who responded to a request from Cuban churches and Mennonite Central Committee (MCC).

The wheelchairs, donated by area nursing homes and repaired by Peter Funk and Peter Neufeld, represent the first trickle of what MCC workers hope will be an increasing flow of "recycled" technical aids and devices from North America to disabled people in developing countries.

The project is a unique example of what can happen when a developing-world church, disabled people, a North American church

agency, a couple of energetic retired folks and some willpower get together. It began when MCC Disabled People's Concerns director Henry Enns met with Cuban church leaders to discuss the needs of physically and mentally disabled people in Cuba and heard their request for badly-needed wheelchairs.

Menno Home and other B.C. institutions donated malfunctioning wheelchairs, while Funk and Neufeld took up the challenge of repairing them.

They've been quite the improvisers," says MCC B.C. director Waldo Neufeld, who points out that repair costs were minimal because the two men simply manufactured their own replacements for such items as arm pads.

The first 15 wheelchairs were formally presented to MCC Canada board member Siegfried Bartel in February during the annual meeting of the Golden Age Society, an association of retired persons (mostly Mennonite) that provides creative activities for its members and a variety of social services for the community. The society donated facilities and funds for the repairs.

The wheelchairs are to be shipped from Montreal to Cuba, where they'll be distributed by the Cuban Ecumenical Council and the Cuban Association for the Physically Disabled.

Green field theory

The long-term storage of nuclear wastes is not a difficult technological problem, said Jervis. Present regulations call for burial of wastes 1,000 metres underground in granite formations under the Canadian Shield in containers made of titanium and specially-treated concrete. Design of nuclear plants is based on the "green field theory," which maintains that a nuclear plant can be dismantled so completely that one could farm on the land it occupied without risk.

There are many ethical issues

that surround nuclear generation of energy, said Jervis, as there is with any large-scale technology, including generation of power from coal. Christians especially should do their homework carefully and thoroughly, not being unduly influenced by emotional arguments of one sort or another, he said. His challenge to Christians at the meeting was based on his conviction that the ethical issues of large-scale technology are too important to be left to the scientists and engineers.

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Church

40 days can change a nation

Rev. Martin Geleynse

The World Home Bible League is to be commended for providing a terrific tool that makes the missionary mandate of the Church of Christ real for the person in the pew.

The Bible League's "40 Days Can Change A Nation" sponsors the placing of scriptures in the schools of Brazil. At present an unprecedented opportunity exists in this large Portuguese speaking nation. With full government approval, 25-million copies of the scriptures may be placed in the public schools of this country. They will be used as textbooks in the weekly religion courses which are taught in the schools.

The consistory of the Christian Reformed Church in Stratford, Ontario, caught this marvelous vision and decided to ask the World Home Bible League to allow our local congregation to participate in this program.

The project covered six

weeks. The consistory and I decided to use the Sunday morning service during this period to preach, teach, meditate and pray about the Word of God. Together we considered its origin, its power and its function in the life of the church.

On the kick-off Sunday, a presentation by Mr. Brian Lise, Field Director of the World Home Bible League, was incorporated in the order of worship. It became a response to the sermon in which the need and the challenge to proclaim the Word was emphasized.

As the congregation filed out of church, they were greeted by the deacons at the exits who handed out cannisters to every family. All members were urged to pray daily for this tremendous project in Brazil, and to contribute a dollar a day for the next 40 days. Each family was encouraged to think of ways to involve the smaller children so that they too would be included in this ministry to

the youth of Brazil.

Throughout the 40-day participation period, our congregation was reminded of this special mission project by means of sermons, prayers and announcements.

The last Sunday was a real celebration.

During the worship service we celebrated the Lord's Supper. As a response to the Lord's Supper, a hymn of thanksgiving was sung. During the singing, the families of our church each sent a representative forward to place their family cannister on the Lord's Supper table. It was a visible act of praise and thanksgiving.

This program of the World Home Bible League renewed our interest and dedication to the task of missions. We continue to pray that the children who will receive these scriptures may be found by the Saviour and serve Him joyfully, together with their families!



Photo: courtesy WHBL
Young David Vander Sar presents Stratford Christian Reformed Church's cheque for 40 Days Can Change a Nation. At left is Rev. Martin Gelyne, pastor of the congregation; at right is Mr. Frans DeWeerd, co-ordinator, and in the centre is Brian Lise, Field Director of the WHBL.

Pastoral Pondering—

Youth need to be understood

Dan Tigchelaar

A book that is a must on the reading list of every church leader, youth worker, parent, or teacher is Merton P. Strommen's book, entitled *Five Cries of Youth* published by Harper and Row. It was written as an aid to hearing and interpreting the many cries and needs of youth today. Strommen's book, entitled *Five Cries of Youth* published by students from more than a dozen church denominations, as well as from kids with no church affiliation. What he finds is revealing and can set the direction for ministry to youth.

Strommen discovered that one out of every five young people live with a haunting sense of loneliness and lack of self-esteem. They suffer from the pain of feeling no-good, unattractive, inadequate or worthless. The result is often a strong feeling of self-hatred. The second of the five cries rises from young people who desperately need the stability, support and love of a home and family they don't have to question. The cry of these young people is, "I need to be part of a family where we love and accept and care about each other." Strommen identifies three other cries: those of "Social Protest," of "Prejudice," and "The Cry of the Joyous." The cry of the joyous comes from the one-third of church youth who have found a meaning system that brings order to their lives and gives answers to ultimate questions of existence. They have a strong sense of God's love and have made decisions that put them on the side of faith.

Effective ministry to youth demands first that we understand them. To understand youth we must listen to each one and know them personally in order to minister to their real needs. Hurting and lonely young people, who live with a fractured sense of self-worth, have to experience the message of the gospel by others incarnating it. That message is: "Nobody is a hopeless case. Each one is unique, valuable and treasured by God." It centres on promise and possibilities, the possibilities for change that are open to everyone because implicit in each of God's promises are the words, "I am with you."

Young people who don't have the experience of secure homes will need a group that gives them the feeling of being uniquely valued and the support that is unavailable in their own families.

Those turned on to JOY and settled in their relationships with God should have this affirmed and stimulated by opportunities for meaningful ministry.

Our youth programs need more than our blessing. They need the help, support and encouragement of adults. Youth groups need mature leaders who can provide direction and substance to this important ministry of the church. In addition pastors need to be involved and not abdicate this task with the excuse of busy schedules. The committed you have with you always, but youth you may not have with you always.

Youth face daily pressures

(Mennonite Brethren Herald)

• A poll of 337 teenagers by *Teenage* magazine reveals that 90 per cent feel peer pressure, 80 per cent give in to it at least once a week even if it means doing something they know is wrong, 60 per cent pressure others and less than half try to resist peer pressure.

• The National Centre for Health Statistics in the U.S. reports that every 78 seconds an adolescent in that country attempts suicide, every 90 seconds one succeeds in committing suicide, every 20

minutes one is killed in an accident, every 80 minutes one is murdered and every 31 seconds one becomes pregnant. Nearly half of high school seniors have used an illegal drug, and almost 90 per cent have used alcohol. Psychiatrist Daniel Offer of Chicago states that 20 per cent of teenagers in the U.S. suffer from serious mental disorders. Of the rest, 20 per cent tend to feel emotionally empty and view life as an endless series of problems without solutions, and 20 per cent confess to being confused most of the time.

• Family films has released "Worth It," a 30-minute film dealing with teen suicide. Information on this "unforgettable drama for Christian teenagers about fouling up and forgiveness" can be obtained by phoning (800) 423-7743.

• A University of Minnesota

survey of 3,600 teenagers revealed that their favourite method of coping with problems was listening to music. Other preferred options were making decisions alone, daydreaming, watching TV, swearing, crying and shopping. Of the 54 options the teens were asked to rank, talking with Mom was 31st and talking with Dad 48th; talking with teachers, counsellors and clergy finished in a tie for last. In the same survey, teens identified their biggest problem areas as school, parents and money. When asked who they talk to first about their problems, the overwhelming response was friends. God was second, and parents and "no one" finished in a tie for third. Youth leaders received only slightly more votes than "my dog."

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Dan Tigchelaar is one of two pastors in Covenant Christian Reformed Church in St. Catharines, Ontario.



Canadian Scene

Jacob Kuntz

God and sports

In the *Mennonite Brethren Herald* of Dec. 12, Dr. John Redekop gives his "Personal Opinion" on the question of how Christian athletes should pray.

Must they ask the Lord to help them win their games? Does God want them to win all the time?

Does our heavenly Father care who wins at Wembley, who drinks from the Grey Cup, who circles with the Stanley Cup, who knocks out whom in what round, who conquers in the Superbowl, or whether West or East dominates in the Olympics?

In his article, Dr. Redekop suggests a prayer that would be most fitting for every sports enthusiast, and for every player in our hockey and soccer teams:

Lord, please help me always to put you first in my life. When the stadium is emotion-charged and the swaying crowds are chanting my name, help me to remember that winning is always less important than how I play the game.

I pray for strength, dear God, never to let sport become my god. Grant me wisdom and courage so that through my sports others will observe that you are my God. To that end, guide my tongue so that it does not insult or slander, or damn the referee. May no foul or filthy words, no angry epithets or sarcastic put-downs, cross my lips. Direct my thoughts and actions so that I may never seek to hurt or injure anyone. Remove all malice from my

mind and hatred from my heart.

Please, giver of all good games, help me always to be courteous, considerate and kind. Though I try to win, may I never try to win at all costs. And though I seek to excel, may I never seek to exploit.

Oh, ultimate judge of all my plays, in sports and in life, enable me to be gracious in victory, devoid of bitterness in defeat, and empty of envy when sitting on the bench.

Finally, observer of all the little plays of all mere mortals, help me never to equate my success with your success, nor to presume that my enhancement in victory involves the advancement of your Kingdom.

Help me thus to play the game, thus to run the race of life.

Don't you think that this would be a fitting prayer even for the cheering friends, and for fathers and mothers that watch their children play the game?

Once more the seal hunt

In these columns, we mentioned before that an Anglican and a Roman Catholic bishop in the north issued a joint statement expressing support for the fur trade, also fiercely criticizing all those who tried to kill it. Bishop John Sperry has charged that attempts by animal-rights groups to shut down the fur and seal industry in North America amount to nothing else but cultural and

economic genocide.

George Johnston, in "Pungent and Pertinent" (*Presbyterian Record*, Dec. 1986) joins the bishops and adds his own comments concerning the effects of the anti-seal hunting campaign in Canada, the United States, and Europe, under the title "A Misdirected Protest."

Statistics point to the suffering of the northern people. In Resolute, the income from seal pelts dropped to \$1,000 in 1984 from \$54,000 in previous years. Igloolik's income fell from \$46,000 to \$5,000 in the same period. Other Inuit communities have suffered similarly, and Bishop Sperry is concerned it will affect the western Arctic. He does not think southerners comprehend the effect of their protest because they really don't know what life is like in the North. He hopes the anti-sealing and anti-fur-trapping lobbying will be countered by a deeper understanding of traditional cultural values and basic subsistence necessities of Arctic living.

George Erasmus, the former president of the Dene nation, and others, have been touring throughout Europe, commencing in Germany, to tell the natives' side of the situation and to seek greater understanding and a halt to the anti-campaigns.

Can we help? Yes, by letting our people know such campaigns are having disastrous results by depriving native northerners of a vital source of income necessary for their subsistence and by encouraging our people not to support the anti-sealing and anti-fur trapping activist groups.

Money problems in the church

The United Church struggles with the problem that is not uncommon in other

A prayer for Christian athletes

denominations either.

Members who do not agree with a certain position the church has taken, instead of approaching the responsible bodies in a church-orderly way, retaliate by withholding their contributions to the work of the church. Whatever one thinks of this method, it certainly creates tremendous hardship for those who have to keep the programs of the church alive.

In the United Church the "Mission and Service Fund" (which funds most outreach programs of the denomination), was headed for a shortfall of about 1.5-billion dollars. "It sounds rather gloomy," we read in the *Observer* of January 1987, in an article by Mike Milne. Milne continues:

The M & S Fund faces an even greater threat. At the Executive meeting, Davis referred to it as the "organized boycott that is in force right now"; but in an interview later, he would not speculate as to who or what was behind the move.

What he is referring to though, was a number of apparently well-organized church groups who — because they oppose studies, policies, or stances on issues taken by the

national church — have withheld their M & S contributions in protest. Irate over the church's policies or inclusive language, its study of sexuality, or its stance on South Africa, some members are attempting to make their voices heard through the Mission and Service Fund. Some members of the Executive feel it is time the voices were heard.

"I think we really need to hear the voices, even though they may come at us in an angry way, in a way that seems inappropriate," says Rev. Ralph Garbe. And even Rev. Booth, a Division of Communications staff member, and a self-declared "card-carrying small-l liberal," felt there was an urgent need to look at the effect of such boycotts on the church, and the causes of such movements. "I think the people who are blackmailing or boycotting us are trying to tell us something," he told Executive, "and I don't think we want to hear it. And I suppose it has something to do with how many changes you can force on people before they say, 'Enough.'"

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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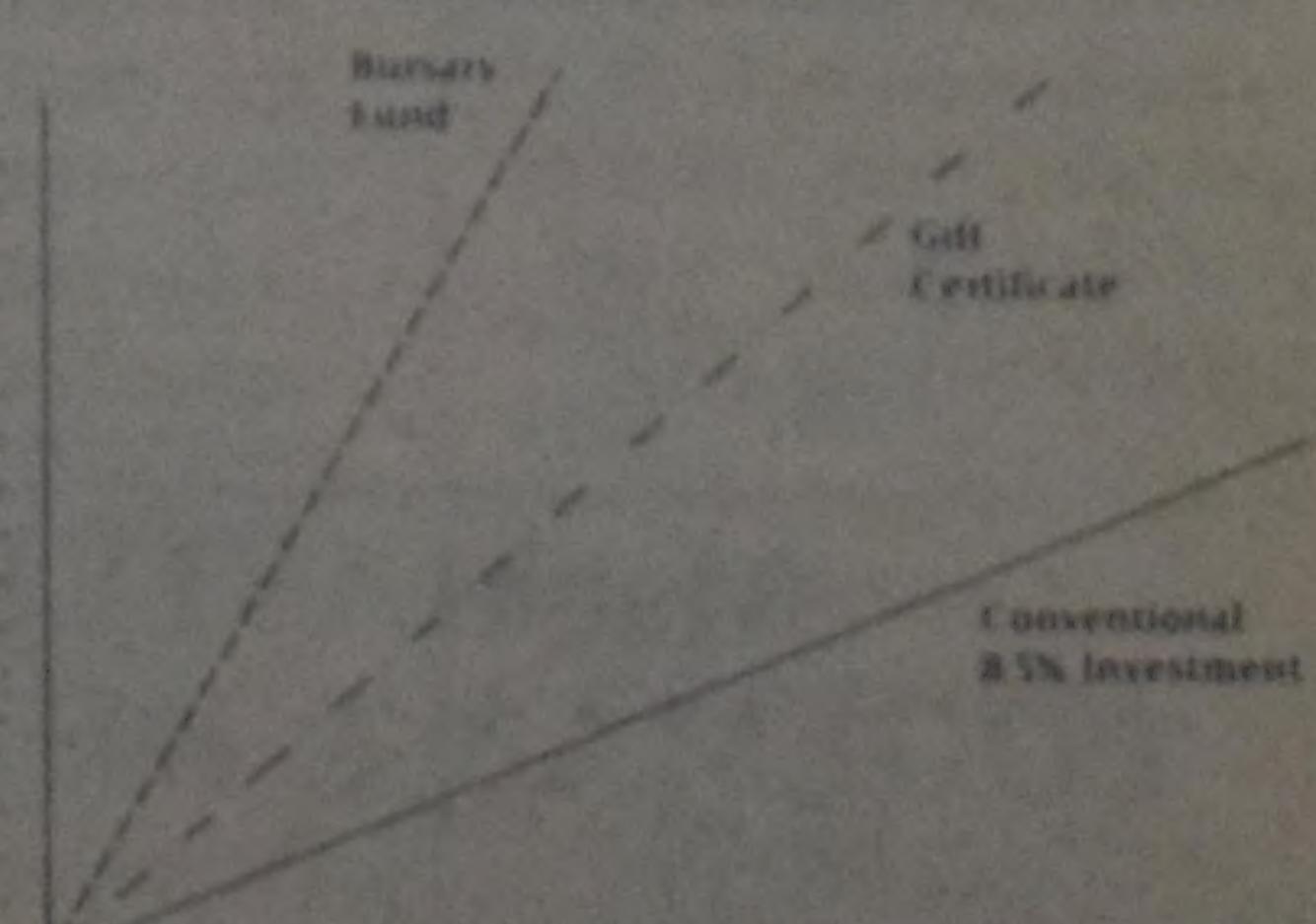


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Classis BC NW: discontinue aid to CEPAD

Marguerite Witvoet

Classis BC Northwest, in their spring meeting held Mar. 3-4, 1987, decided to send an overture to Synod 1987 to instruct World Ministries — CRWRC to discontinue giving aid to CEPAD in Nicaragua.

The overture was accepted on the following grounds:

1. CEPAD appears to be a tool of the communist Sandinista government.
2. CRWRC has inadequate control over how the money given to CEPAD is spent.
3. CEPAD has not given accurate account of how money received from CRWRC has been of aid to farmers.
4. CEPAD already receives aid from at least 20 organizations including the World Council of Churches and the National Council of

Advertise in C.C.'s April 24 Vacation Issue

Our annual vacation issue is scheduled this year for April 24. This is an excellent way for operators of lodges, campgrounds and/or resort areas to advertise their services. Help us make this issue a success.

Please send us your advertisement (with clear instructions) no later than **Friday, April 10**. We hope to hear from you. All ads should be sent to the attention of the undersigned.

Stan de Jong,
Manager

Feature

Lynn's story ... please be patient

Breaking down the conspiracy

Schizophrenia is a closet disease, shrouded in mystery and misconception, in spite of the fact that this tragic illness affects approximately one out of every 100 people, most often between the ages of 18 and 30. Too often it is only the person's immediate family and closest friends who know when this bewildering mental and emotional illness strikes.

It is a disease that invokes fear and shame in the schizophrenic, the family and everyone else. And what we fear and don't understand we avoid. We are all guilty of the conspiracy of silence that surrounds the schizophrenic. Common euphemisms such as "nervous breakdown" or "overwork" do nothing to break the conspiracy.

The road to recovery includes a realistic and forthright acceptance of the disease by the schizophrenic, the family and the supporting community. In this context of acceptance and hope the schizophrenic can learn to do battle and live with the disease, and be a person with goals to work towards.

In Hamilton, Ontario, Homestead offers seven adults suffering from schizophrenia or other mental and emotional illnesses a home. In a structured Christian environment residents work on life, work and social skills that prepare them for independent living. Residents are supported in facing the realities of their illness — dealing with strange symptoms, maintaining drug therapy, managing within limits and building the confidence to avoid being defined by these limits.

Lynn's Story was written by the staff of Homestead. Although Lynn is not a real person, her problems are those encountered by many residents who have stayed at Homestead.

Many residents now live on their own with minimal supervision, but a significant number are unable to live independently. This story is dedicated to their cause.

Homestead staff

My name is Lynn. I'm not very good at talking about myself...a couple of years ago I'd be afraid to even say my name...so please be patient.

I am the oldest of three children. Until I got sick I was an average student. I guess people liked me well enough, but I was always shy and had trouble making friends. I couldn't ever do things as well or be as popular as my brother and sister, no matter how hard I tried.

My dad died when I was in Grade 10. One day he was there, listening and loving and understanding me like no one else could, and the next day he was gone. I felt so alone, empty and mad at God for letting this happen. I wanted to die too.

I never had been able to talk to my mother very well but after daddy died she was never around. She always had some teacher's meeting or parent to see. My brother and sister were busy with their lives, and the few times I tried to talk about what I was feeling they just looked at me like I was from outer space.

I started spending more and more time in my room. Finding excuses to skip classes took more and more time. When I was at school I couldn't keep my mind on anything—not

what the teachers said, the text of a book or even ordinary conversations with my friends. My thoughts raced through my head, my body would move before I'd even decided I wanted it to and I felt out of control. I must have scared my friends by the dumb things I was doing, like laughing out loud, staring at them blankly or getting up in the middle of a conversation. They started to avoid me.

My world was caving in. My grades dropped and I couldn't eat. I had no one to talk to and some really frightening things were starting to happen. When I looked at something, I would lose perspective and just focus on one thing. Once I tried talking to my guidance counsellor. He kept telling me, "Everything is all right. You worry too much!" I felt like telling him he'd worry too if all he could focus on were a pair of glasses that kept getting bigger until finally they filled the room with large golden rims until both he and I were lost. Of course, I was too scared to say anything. I started hearing voices — sometimes they just jumbled my mind but sometimes they told me to do specific things — like run out in front of an oncoming car.

My mother finally clued in something was really wrong

when I told her people at city hall were talking about her and she insisted this wasn't so, even though I could hear them clearly. My outburst at my brother's birthday party didn't help, but I really was convinced they all hated me and were only bothering with me to make life miserable. All I wanted was to be left alone, except that I was scared to death alone in my room too.

I have been in a psychiatric hospital four times. The first was when I was 17. My mother took me to the family doctor who decided there was nothing physically wrong. The psychiatrist in our local hospital put me on drugs and I started regular therapy with her and a social worker. I started feeling much calmer and could talk to people again without seeming weird.

Coming home was hard. Everyone seemed to treat me with kid gloves. I felt so much better that I decided to stop taking the medication. I hated the feeling of dependency on the medication, and the side effects of drowsiness and always having a dry mouth really bugged me. It was easy to fool my mom, I'd put the pills under my tongue and spit them out later. But I ended up in hospital again.

The second time I came home from hospital it seemed that my family was angry with me for having tried to fool them. My mother tried to be understanding but I could tell there was something else going on underneath. My brother and sister stopped bringing friends home and were hardly there themselves. I think I embarrassed them.

It was my mother who decided I should do some simple work to keep my mind on constructive things. She arranged that I should work in the greenhouse I had worked at during the summer after Grade 9. I had loved the plants, feel and smell of the earth and had done a good job. I wasn't so sure I was ready now. What would they think of me? What would I say?

I felt better after the warm welcome on my first day and got right to work. By noon I'd lost my job. I don't know how I could have been so stupid but I snipped buds off a whole row of plants, ruining them altogether. I don't know where my mind was. The foreman was really angry and I felt so dumb being told in a controlled but nice way that I needn't come back. I'd been afraid to start this job because I thought I was useless and I'd just proved it to myself and everyone else.

My second attempt was as a cleaning lady. My mother knew a family that needed help. Since I could do my own organization we thought it would be less stressful. My

body felt like lead as I walked to the house that morning. The woman was expecting company and wanted a spotless kitchen and livingroom. The various cleaning solutions, the location of the equipment and how and on what they should be used boggled my mind. I was glad when she finally left so I could sort things out. I was mortified when she returned after lunch to find me asleep on the couch and not a thing was done. The short nap would help me get organized I thought, but I'd fallen soundly asleep. I felt horrible — and had no good reason to make the woman feel less angry and upset.

I ended up in hospital again for a much longer time. I learned there is no cure for schizophrenia, the disease I have. The anti-psychotic drugs I take relieve many symptoms, but may need to be adjusted or changed from time to time. It was hard to hear that I may always feel different, have a hard time making friends and even a harder time getting and keeping a job, even if I had high school or skill training. It has been hard to accept and like myself. I'm not sure that I do and I don't think other people do either. How would you like to be thought of as crazy?

Part of my therapy was a system called behaviour therapy. I got tokens for privileges when I did well and lost them for bad behaviour. The worst was losing a weekend pass for getting in a fight with another patient. I don't know if I learned anything but I sure hated the system. The last time I was in hospital my

psychiatrist recommended that I leave the hospital as soon as possible so I didn't get too used to being looked after there, which would make it even harder to live in the so-called real world. He recommended that I live in a group home which would help me get ready to live on my own eventually. That's how I ended up at Homestead.

Moving away from home to a house with strangers frightened me. Soon the strangers became friends and I was so busy I didn't have time to miss my hometown much. I learned how to be with people again and do a lot of things to look after myself. The best part is, I haven't had to go back into the hospital during the three years I've been there.

Three years is a long time — that's what worries me. I really am trying to remember to take my medication, budget my money and do everything for myself but I just can't manage without help. I honestly don't know if I'll ever be on my own. I get sad and upset when I see other residents that came after me moving into apartments with a friend. I know I can't stay here forever. Where will I go? What place can I call home?

Miki Beldman hired

For people like Lynn, the Association for Alternative Family Living, which operates Homestead, is exploring the possibility of expanding their services to providing a home for those who cannot live independently. By providing a program of life, social and work skills, these residents would be able to reach their potential in the setting of a more permanent home.

Miki Beldman has been hired as a part-time Executive Director. As well as supervising and developing programs for Homestead, which functions as a half-way house between hospital and independence, Miki will be assisting the Board of Directors in working towards the establishment of a permanent facility for adults with psychiatric problems who will unlikely be able to live independently. We are grateful to God for Miki and look forward to a long and faithful association as we move into this new phase of service to the Christian community and the community at large.

To help us plan effectively we need to hear from those who feel someone in their care, someone like Lynn, could benefit from a Christian extended care facility. Please contact Miki Beldman at 59 Elizabeth Court, Hamilton, Ontario L8S 2P5 or call weekdays at (416) 324-1783. Your response will help us determine the nature of our expansion program.

For the Homestead Board,
Judy Cook



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***** Cinema summaries

Marian Van Til



Burglar

Rated AA

Stars Whoopi Goldberg, Bob Goldthwait, G.W. Bailey, Leslie Ann Warren
Directed by Hugh Wilson

Burglar is an example of the current fad of mixed genre, comedy/cops and robbers films; it's a bad example.

Whoopi Goldberg, its star, began her career with an intense, much-lauded portrayal of an abused, Southern black girl in *The Color Purple*. In *Jumpin' Jack Flash* and now in *Burglar*, she has moved to the other end of the spectrum — she has quickly earned a reputation as a comedienne who is "hip," "hot" and vulgar. In *Burglar* she is so with-it and worldly-wise that perhaps no one is supposed to notice that the film's values are askew and its satire fails.

Goldberg plays an unrehabilitated thief recently released from prison. A retired cop is blackmailing her. To pay him, she takes a job trying to recover some jewelry from a dentist's ex-husband. In the process, she's accused of a murder she didn't commit. Predictably, she sets out to clear herself. How she seeks "justice" is a lesson in how to break the rules and not suffer the consequences.

The film is populated with hypocrites, crazies and bunglers which it attempts to satirize: The dentist is a selfish, neurotic yuppie masquerading as the neighbourhood do-gooder and a friend to minorities. Her ex-husband is a playboy of legendary reputation; her attorney has other sexual aberrations. The police are either lazy and corrupt or disgustingly inept. The ex-con herself is meant to gain the audience's sympathy through her "creative" lawbreaking. The audience cheerfully roots for her and her mentally unbalanced accomplice (Goldthwait).

Burglar's attempt to satirize modern problems and people do not cause its audience to rethink such matters. It results instead in the audience setting itself above or outside of those problems and people, laughing at them, not with them. In doing that, the audience is also forced to set itself outside of any commonly-accepted (much less Christian) moral plane.

By movie's end, young viewers have been taught that, if they are "cool" enough, they'll be able to get away with virtually any kind of behaviour.

Loyalties honoured in Alberta

EDMONTON, Alta. (CP) — Loyalties, a drama about how family tragedy affects the friendship of a Metis woman and the British woman who employs her, won top prize at the annual Alberta Motion Pictures Industry Association awards recently.

The movie, which earlier won a Genie award for its costumes, took best of the festival. It also earned a best dramatic director award for Anne Wheeler, best actress for Tantoo Cardinal, best drama over 30 minutes and best script for Sharon Riis.

But the largest number of

awards went to Long Lance, a documentary about an Indian chief who became the darling of U.S. society circles in the Roaring Twenties. It took seven prizes: best documentary, editing, overall sound, music score, non-dramatic script, cinematography and non-dramatic director, the latter shared by Bernie Dichek and Jerry Krepakovich.

A Sick Call, another production by the Edmonton NFB office, won best drama under 30 minutes and best actor for Jay Smith.

Herman Proper appointed Ontario secondary education co-ordinator

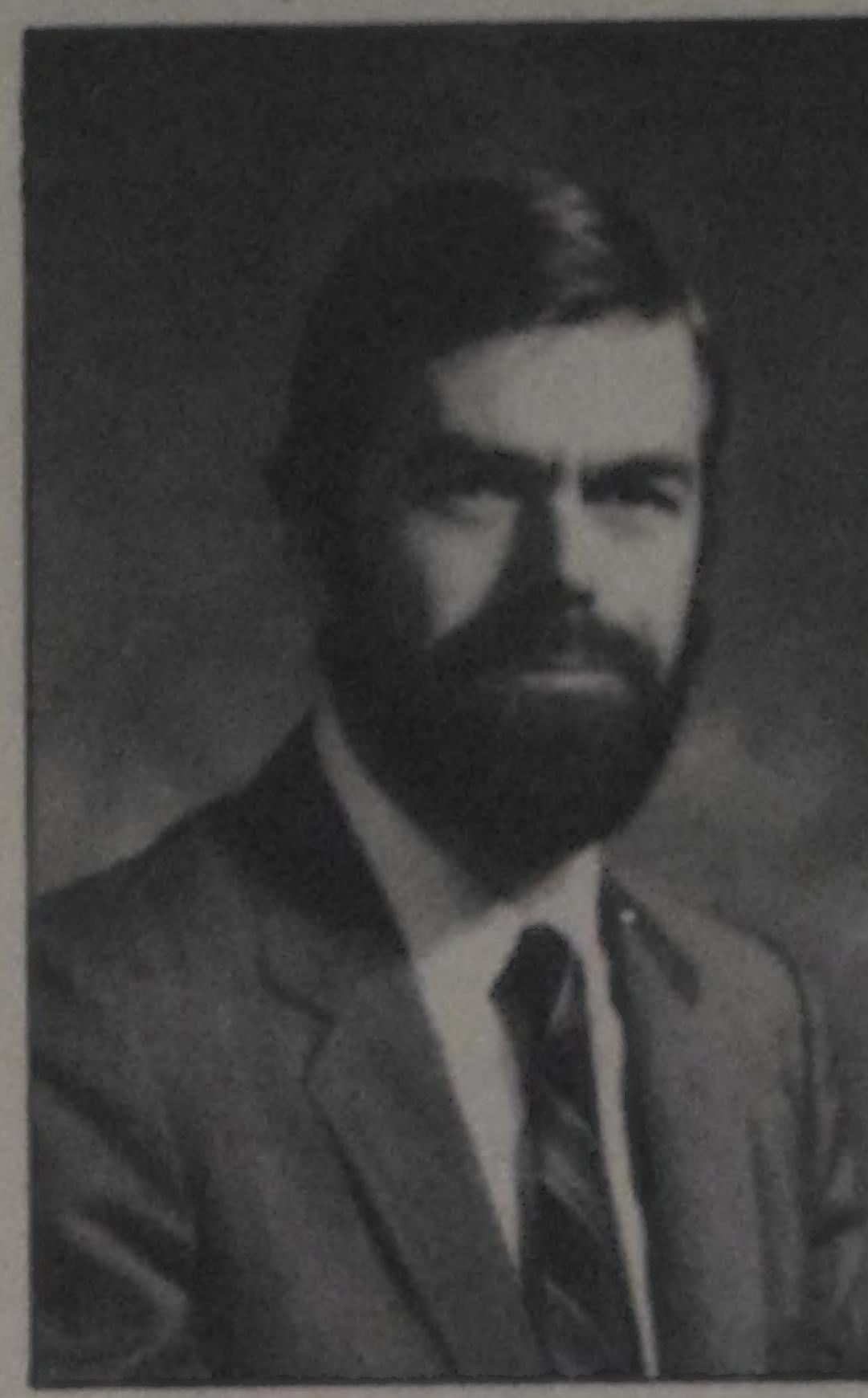
Robert VanderVennen

Herman Proper begins work in September in the newly-created position of high school education co-ordinator for the Ontario Association of Christian Schools, announces Adrian Guldemand, Executive Director of OACS, who will supervise the work. Mr. Proper becomes a colleague of John Stronks, who has been co-ordinator for elementary schools in Ontario for several years.

The new position was created because of the lack of adequate Christian curriculum materials at the high school level for Ontario schools. The need has become especially urgent because the Ontario government is making major changes in high school curriculum.

Mr. Proper will be responsible for the development of curriculum guidelines, student achievement norms, the encouragement of course integration among various high schools, and for contacts with the Ministry of Education in relation to programs. He is also expected to serve as a resource person to high school teachers and to set up long-term professional development programs.

Proper has been a science teacher at the high school level. He has led various curriculum writing workshops in British Columbia and Ontario, and has the M.A. in Education degree from Simon Fraser University, where he especially



Herman Proper

worked at curriculum issues. He has the B.S. degree from the University of Guelph, his teacher education from Althouse College in London, and has also studied at Calvin College and the Institute for Christian Studies.

While in B.C. he served on Ministry school evaluation teams for the Society of Christian Schools in B.C. He is now completing five years of service as principal of Chatham District Christian Secondary School.

Small schools have advantages

The Ontario Alliance states as its first purpose in establishing this position "to establish a complete and distinctive Christian high school curriculum in order to provide a consistent Christian perspective in secondary education." It also wants "To

improve the quality of Christian secondary education in member Christian schools"

It accepts as a special challenge the fact that Christian high schools are small compared to public and separate schools. Small schools have certain advantages and can provide superior education provided the teachers — who often must teach some courses outside their major areas of strength — have access to good resources and the advice of master teachers in the areas in which they teach.

Massive changes in high school education in Ontario include wholesale reorganization so that university-bound students can complete high school in four years instead of five, that is, with Grade 13 optional. There will be higher standards, tighter school inspections, possible province-wide exams in certain subjects, new university entrance exams, and new teacher education requirements.

The cost of this new position will be \$4.50 per student per year. Compared to the total cost of education, this amount seems like a great bargain for what it is designed to achieve. We congratulate Herman Proper and OACS on this appointment, and look forward to the good results it will bring to students and teachers.

Christian religious art is displayed in Nigeria

ONITSHA (AIF) — An exhibit of Nigerian Christian religious art, sponsored by the Archdiocese of Onitsha, was held from Feb. 8-14 at the Holy Trinity Cathedral Centenary Stadium in Onitsha.

The main purpose of the exhibition and fair was to assemble and make known the rich variety of the religious and cultural patrimony of the diverse ethnic groups of Nigeria.

Altar cloths

Artistic materials made in Nigeria are being used for liturgical and private devotions: chalices, ciboria, candlesticks, altar cloths, vestments, statues, paintings and carvings for church doors

and chapels, drawings, crucifixes, rosary beads, prayer books and the Bible, and musical instruments.

A special exhibition pavilion has been set aside for master artists and craftsmen and works of historical importance to the development of Christian art in Nigeria. Such works are for exhibit only and are not for sale.

Art culture

A critical analysis of the role of art in African traditional religions will also be made, for the purpose of invigorating the development of contemporary African Christian art culture.

Although the Christian Religious Art Fair is considered

the first of its kind in Nigeria, it originated from an earlier exhibition, entitled "Christian Arts in Nigeria," organized in 1979 at the Holy Trinity Cathedral parish hall, Onitsha, by the then Archbishop of Onitsha, Cardinal Francis Arinze.

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Art

The fantastic world of Jan Tom



A sampling of the unique style of Jan Tom Van Den Bergen.

Priscilla B. Reimer

The Dutch consul was on hand to open "The Fantastic World," an exhibition of paintings by Jan Tom Van Den Bergen on Thursday, Mar. 5, 1987, at the Neville Gallery in Toronto. Van Den Bergen has had single-person shows in Holland, Norway, Sweden, Israel, Germany, Greece, the United States and now, for the first time, in Canada. The artist is known not only for his paintings, but also for his costumes, mobiles, scenic designs and tapestries.

Born on Sept. 4, 1938, in Laren, Holland, the artist studied for three years at the van Rietveld Academy in Amsterdam under M.C. Escher (1898-1972), whose graphic "picture puzzles" have gained wide popular appeal; many a student apartment would be incomplete without a poster-reproduction of Escher's "Waterfall" (lithograph, 1961) or his "Rippled Surface" (linoleum cut, 1950).

More immediately apparent than Escher's influence, however, is the debt Van Den Bergen pays to Hieronymus Bosch (c. 1450-1516). The meaning of Bosch's enigmatic pictures is largely lost to us, but

he probably intended the haunted, nightmarish world he portrayed (e.g. *The Garden of Earthly Delights*, c. 1500), as an allegory of late medievalism.

Unhampered art

Van Den Bergen's world, while it hints at allegory, is closer to Surrealism (a genre of which Bosch is also precursor). The Surrealists were after an imagery that would give free expression to the unconscious inner world of human experience. They sought an art that would flow unhampered from the non-rational mind, free of all the constraints associated with the artistic representation of the external, or "real world."

Jan Tom's paintings depict such an internal world; it is a fantastic, magical world inhabited by mysterious creatures that exist outside of time or space. Elves, fantastic birds, multi-coloured teardrops and snowflake-stars, eggs, seed pods, and bird women float in a brilliant, diaphanous dream world. The occasional mountain or cloud formation, or a branch with reclining elf, act as interlocutor; they help to convey a sense of place. The

artist attributes the hue of his "happier" pictures to the colours and atmosphere of Israel where, though not a Jew, he spent 16 years of his life.

Life and hope

In Israel, Van Den Bergen kept a large zoo which included 10 peacocks. Birds have, since ancient times, symbolized the spiritual, as opposed to the material, side of human life, and eggs are the symbol of hope and of resurrection. These symbols, and a mysterious egg-shaped form with four oval holes in it — are they egg-shell cages? — are pervasive throughout Jan Tom's pictures. His iconography, therefore, is an affirmation of life and of hope.

But even in this atmosphere of hope, evil lurks just below the surface. In "My World" — a large triptych — a luminous, blue mushroom cloud hangs over the artist's dream world. It is a rude reminder that we may never quite escape the "real world."

Re-enchantment

Art in the fantastic idiom, at its best, is an invitation to exercise our imaginations for good. Imagination is that creative power by which we anticipate and help to shape our own future. And, just as we have misapplied that creative energy in building weapons of destruction in a world where fear and distrust abound, so we may yet undo that evil by visualizing and working towards human healing and wholeness. Jan Tom invites us into a world of hope, an imaginative world of elves and bird women; he invites us to re-enchant our universe.

You may enter the fantastic world of Jan Tom Van Den Bergen at the Neville Gallery, 71 McCaul Street, across from the Ontario College of Art, in Toronto, till Apr. 5, 1987.

Priscilla Reimer is a Junior Member in Aesthetics at the Institute for Christian Studies in Toronto, Ontario.

Renovations uncover century-old painting

(Canadian Scene) — The presence of late 19th century decorative painting has been discovered on the ceiling of the government members room in the New Brunswick Legislative

Assembly Building in Fredericton.

The discovery was made in the course of renovation work currently being done on the building. As the wooden ceiling

installed in 1903 was being removed, it was revealed that painting in the "trompe l'oeil" style covered the ceiling.

"Trompe l'oeil" means that, from a distance, the objects appear to be raised or three-dimensional, but, on closer inspection, one realizes they are painted on a flat surface, creating an illusion. The decorative painting on the ceiling of the government members room is a floral design (circa 1883) in tones of red, grey, silver and gold, some of it stencilled, but most of it done in freehand. It was further discovered that the walls of the room were also decorated originally.

The Last Supper ... upside down?

MILAN, Italy (EP) — Artist Andy Warhol has created a pop art version of "The Last Supper," and says art lovers will now have something to look at during the restoration of Leonardo da Vinci's 1497 mural. Warhol's work includes four large paintings — some portraying Christ and the apostles upside down — and 21

smaller pieces partially copied from da Vinci's work, all displayed in a palazzo across the street from the church where Leonardo's masterpiece was painted. Warhol called his work a "play of comparisons with Leonardo."

Andy Warhol died Feb. 22, 1987.

A wrinkle in time: modern-day

Marguerite Witvoet

When Madeleine L'Engle wrote about wrinkling time, she could have been referring to the latest efforts in the field of art restoration. Art restorers, through the aid of high-tech computers and microscopes, are travelling back through five centuries of time to see what certain Renaissance frescoes and paintings looked like at the time when they were painted.

Art works such as the frescoes by Da Vinci and Michelangelo have gone through enormous abuse over the years. Five hundred years of plaster damage, water stains, temperature changes and vibrations have sufficiently cracked and discoloured the works so that we no longer see them the way the masters intended them to look.

Not all of the damage has been a result of natural causes. Somehow these masterpieces have survived the abuse of humans, too, although coming out somewhat worse for the wear. Take Leonardo Da Vinci's fresco *The Last Supper*, for example. Napoleon's troops threw stones at it, overzealous restorers crudely repainted it, Second World War Allied bombers left it surrounded by rubble.

Compared to the treatment by former generations, the painstaking care taken by modern-day restorers on this fresco is a welcome change.

A labour of love

Working meticulously, Pinin Brambilla Barcilon is removing five centuries of

grime and paint staining the nine-metre-wide fresco painted by da Vinci between 1495 and 1497.

It takes about a week to restore an area the size of a postage stamp. Restoration began in 1976 and is expected to continue indefinitely. "It's very difficult, exhausting work," said Barcilon.

Barcilon uses two big microscopes resembling large dental x-ray machines that magnify paint fragments 40 times. The results are astounding. From a distance, the unfinished left portion of the fresco seems to be engulfed in shadows. Up close, one can see life flowing back into the areas where Barcilon has laboured.

Orange slices and pewter plates, once obscured on the table, now seem lifelike. "The faces (of the apostles) have emotions now, there's a spirituality at the dinner table," Barcilon said. "Look at Matthew's mouth, it's open and moving now."

Vatican goes high-tech

Restorers at the Vatican have even more high-tech technology at their disposal. A colour-coded computer has been installed on a giant sliding scaffold just below the painted ceiling of the Sistine Chapel, providing experts with a small library of information about each square inch of the epic work.

Restorers can call up graphic displays of ceiling sections of Michelangelo's 16th-century frescoes on the computer's colour screen, and zoom into



Photo: Leonardo da Vinci by C.H. Monk

technology brings back glory of Renaissance art



Photo: Leonardo da Vinci by C.H. Monk

such details as water stains, plaster cracks and surface dirt.

The data bank, the result of a six-month-long photo survey,

will be used to determine cleaning methods for different parts of the frescoes, the Vatican Museum said.

The computer can give an accurate profile of the ceiling's surface, including plaster damage and discolouration. It can also describe Michelangelo's colouring techniques and display the extent of previous restorations, a museum statement said.

The computer is programmed to outline each of the eight-hour workdays the Renaissance artist spent painting the ceiling — which took him four years to complete.

This is the first time restorers have had such sophisticated equipment available to them at the restoration site, the museum said.

Pearls on Mona Lisa?

Experts have used computers not only for restoration, but also to examine what lies behind the layers of varnish



Photo: Michelangelo by F. H. Ramond

The Sistine Chapel showing frescoes of the vault and the altar wall.

The art of Solomon Raj



Photo: Courtesy Jane Stevenson

"Crown of Thorns," Batik by Solomon Raj.

Jane Stevenson

Historical St. Andrew's Presbyterian Church at King and Simcoe Streets, Toronto, will be the setting for an unusual Art Exhibit from April 25 to May 9, 1987. Award-winning East Indian Artist, Solomon Raj, will have some 25 pieces of his work on display. Though internationally known, this is Raj's first exhibit in Canada.

Solomon's art work is as varied in technique and subject as his academic background is rich in depth and detail. He has been a teacher, Lutheran pastor, university lecturer, writer and producer of dramas for stage and radio. He holds a B.Sc. degree in science and

mathematics from Andhra Christian College and a B. Ed. degree from Andhra University. Following marriage and teaching for seven years, he received a B.D. degree from Serampore College, Madras, and M.Sc. degree in Communications Education from Indiana University, Bloomington, U.S.A., and a Ph.D. degree from the Department of Theology, Birmingham University, U.K.

Interested in the plastic arts since childhood, Solomon first practised with local artists in the village of his birth, Adhra Pradesh, South India and then with the disciples of the late D. Ramarao, an accomplished

artist of that area. At Indiana University, he studied graphics under an Italian professor as part of his graduate work. Later, in Hyderabad, he began working in batik.

Solomon Raj works in bursts of colour. His art, which is almost entirely religious, borrows from various traditions of the Indian sub-continent while portraying biblical figures and a Christ that are universal in appeal. Raj, himself a Lutheran pastor, was the son of a teacher in a Lutheran mission. His grandfather was a convert to Christianity from outcast Hinduism.

While working mostly in batik, Solomon also does woodcuts, linocuts and metal casting. The warmth of his batiks are due to the depth of theological understanding he brings to his subjects and to the use of the rich colours of Southern Asian art where often, each colour is theologically symbolic. The soft lines of woodcuts like "Mother and Child" are equally suitable to their theme.

Solomon has exhibited in several group and one-man shows in the U.S.A., Britain, Sweden, West Germany and India and has won several awards and prizes. Many of his pieces have been reproduced in calendars, posters, books and magazines around the world. Some works have been acquired by private collections, churches and colleges. The works he will bring with him are mostly new. Among them, however, will be several which became very famous such as the woodcut "Christ with the Refugees." Raj is also planning a series in keeping with the theme of the International Year of Shelter for the Homeless.

and paint for research purposes. Using a computer similar to the one used at the Vatican, a California physicist has revealed startling information about Leonardo da Vinci's enigmatic Mona Lisa.

John Asmus, a professor at the University of California in San Diego, used the same imaging techniques with which the U.S. space program has created pictures from satellites flying hundreds of thousands of kilometres away from a planet. A computer enhancement of a slide of the Mona Lisa reveals that she may once have worn a necklace and been framed by a filmy mountain range.

Art historians have long divided Leonardo's portraits into those which had necklaces or borders at the neck and those

which didn't. The Mona Lisa was the first of the no-necklace category.

"They thought he changed his style before the Mona Lisa, but it looks like it changed during the Mona Lisa," said Prof. Asmus at a meeting of the American Association for the Advancement of Science.

The Louvre in Paris, which holds the Mona Lisa in its collection, says that the necklace does not appear on its x-rays of the painting. However, Asmus pointed out that the white colour around the neck area would hide a necklace from x-rays. The Paris museum has now decided to prove the Renaissance painting with an infra-red scan to see if it reveals the necklace and the background mountains discovered by Asmus.

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The final entry (2) Mark 11:1-25

Wayne Brouwer

If we look at Mark 11, we notice several elements of the first Palm Sunday that stand out in sharp focus. First of all, though Jesus is welcomed into Jerusalem by the exuberant crowds as an honoured guest, no special significance is attached by way of prophecy fulfilment.

Even the particular shouts from the crowd which Mark chooses to record do not necessarily acknowledge anything unique about Jesus—many other teachers and prophets have come “in the name of the Lord!” (vs. 9); many other events have reminded the Jews of the hope that David’s kingdom would return in all its glory (vs. 10); and many other occasions have called forth worship of “the highest.” (vs. 10) These cries are all ambiguous enough to celebrate the event without specifically celebrating the one who comes.

In fact, that is precisely what Mark next tells us. Jesus enters the city and the Temple, but after examining everything, He found it to be too late, and left. (vs. 11) Something strange is happening here, something almost ominous in its overtones.

Behind the curse

Our fears are borne out in the following verses as the fig tree that bears no fruit is cursed and withers. We’re told in verse 12 that Jesus was hungry—He was looking for some nourishment as He carried on with the journeys of His ministry.

Second, the fig tree has no fruits for a very “legitimate” reason: “it was not the season for figs.” (vs. 13) Third, the fig tree is not merely destroyed by Jesus, but cursed in such a way that others who are hungry will have to look elsewhere for nourishment. (vs. 14) Fourth, even though the story of the fig tree is not yet complete (see vs. 20-25), a new element is thrown in here, namely, the confrontation between Jesus and the religious leaders in Jerusalem. (vs. 15-19) Fifth, the meaning of the fig tree is explained in terms of faith and works. (vs. 20-25)

What are we to make of all of this? On the one hand, this is a day of judgment on the Jewish religious system which no longer recognizes its Messiah. Jesus comes to the city and Temple which ought to receive Him as King, but finds only an ambiguous welcome which ultimately has no warmth or recognition in it. He glances around, notes that it’s too late for this place to truly receive Him, shakes His head, and He is gone.

Curse on Israel

This idea is further confirmed in the encounter

with the fig tree. Israel was often spoken of in the Old Testament as a plant tended by God, a vine (Psalm 80, Isaiah 5:1-7) or a fig tree (Isaiah 4:2; 6:13; 11:1; 28:4) which failed to produce fruits, and so was about to be destroyed. The leaders of the people always pleaded with God that it was not yet time for fruits; if He would just give them a little while longer, the fruits would come. But the fact of the matter was that God expected fruits of repentance and salvation “in season and out,” and there was never a time of year when He should not be able to find any.

Thus Jesus’ actions in the Temple in verses 15-19 are closely tied with His actions regarding the fig tree. The tree typifies an Israel which should have known Him and shown Him its proper Godly fruits. The season, the year, doesn’t matter. But no fruits come, so from the tree (i.e. Israel) no one will ever find fruit again!

End of local worship

On the other hand, as Jesus begins to explain these things to His marvelling disciples, He makes another astounding statement: “Truly, I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea’; and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.” (vs. 23)

The mountain He refers to,



Photo: U.S. Department of Agriculture

Branch of a fig tree with fruit.

of course, is Mt. Zion, upon which the Temple sits. True faith in God (vs. 22) no longer needs this place, and in the hearts of genuine believers, God is present, whether they be in Jerusalem, Rome, or even out on the sea. The mountain of Jerusalem and the Temple, where inhabitants have not received their Messiah, will disappear from the scene so that the true “mountain of the house of the Lord” (Isaiah 2:2-5; Micah 4:1-5) may be established over the whole earth.

To Christians in Rome who first read this gospel, Mark’s account of Jesus’ last entry into Jerusalem was a powerful

sermon in itself. Jesus was no local Messiah whose authority went no further than the borders of tiny Judea; rather, He was and is truly the Messiah of the Jews, who, though not recognized and even rejected by them, has ushered in the worldwide reign of God that would soon toss mighty Rome down from her oppressive heights as one might throw a pebble into the sea.

Wayne Brouwer is pastor of First Christian Reformed Church of London, Ontario

Singles urged to “use the season”

Paul De Groot

EDMONTON, Alta.—Harold Ivan Smith has a fairy story to tell. The ending goes something like this: The Princess waited and waited, but Prince Charming never came, and the dragon ate her up.

The Princess is today’s single woman who, unlike damsels of yore, relies on more than golden tresses to get through life. She might have an MBA, a middle management job in a large corporation, and a larger salary than most of the men who frequent the local single’s market.

The dragon is Singleness, that dreaded state reserved only for witches and trolls in fairy tales. And Prince

Charming? He’s as much a fairy tale today as he ever was.

On the other side

“Singleness is an opportunity or a problem. It’s up to singles to decide which,” says Smith, who was a theme speaker at an Edmonton conference on singleness.

But too many women think their future includes membership in “a dynamic tag team,” he says. “There are so many people who waste this season of their life by waiting to become something else.”

Smith speaks at 44 conferences a year on the subject of singleness, and spends 205 nights a year on the road. “I couldn’t do that if I

was married and had three kids.”

Many singles are prey to the “grass is greener” syndrome, in which they imagine life with a spouse to be better, but “the grass is greener only where it is watered,” Smith says.

Larger family

“I try to help singles get everything they can out of this season of their lives called singleness. I don’t think many people are called to a lifetime of singleness, but many are called to it for a season,” he says.

Churches have often failed singles by promoting family and marriage as the normal goals of young people, he said. He distinguishes between an Old Testament concept of the family, and the New Testament concept of the household of

faith where singles, and particularly the widowed and orphaned, were an accepted and valued part of the community.

In a popular wedding practice, the bride and groom each light a candle, and together they light a third candle. Then they blow out the candles they hold so that only a single candle is burning.

“I know what they’re getting at in that, but you don’t blow out your life when you get married,” Smith says. “Wholeness is only found in Christ. What you want is two whole people in a marriage.”

Doubtful praise

The church seems to be distinctly wary of celibacy and singleness, even though a celibate state is often highly

praised in both the church and the Bible.

“But in the back of its mind is the idea that if you are single, you have to be sinning, because no one can be celibate, even though that’s what the church teaches.”

Churches also ignore singles who live together, possibly believing that caring for them is endorsing their behaviour. When they break up, the attitude is “you got what you deserved.”

But those relationships can have depth, and their demise can be as painful as any divorce, Smith says.

Noting the high proportion of single people in American society (36 per cent, compared to about five per cent among adults two centuries ago) Smith says religious institutions should ignore neither the talents nor the problems of singleness.

“Any church that ignores singles has tolled its own death knell. It has to minister not just to singles, but with them.”

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Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$21.00 All other one-column classified advertisements \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.	<p>MIEDEMA: With joy, we, Rev. Dirk and Mrs. Grace Miedema, wish to thank God and announce to you that we have been blessed with the birth of a daughter, TRINA ANN was born on Mar. 10 and is a sister to Walter and Paul, and another grandchild for Mr. and Mrs. Symen Koosterman of Barrie, Ont., and Mr. and Mrs. Wybe Miedema of Dunnville, Ont.</p> <p>SAARLOOS: With joy and thanksgiving, we, Wilfred and Joanne, thank the Lord for blessing us with the birth of our first child, a precious baby girl, RAYNA JADINE was born on Feb. 27, 1987, weighing 7 lbs. 12 oz. She is the 14th grandchild for Mr. and Mrs. Cor VanderPloeg of Brampton, Ont., and the 23rd grandchild for Mr. and Mrs. Floor Saarloos of Aylmer, Ont.</p> <p>Home address: 262 John St. S., Aylmer, ON N5H 2E2</p>	<p>BIELSWYK Stoney Creek 1987 April 21 1987 With praise and thankfulness to God, we wish to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents.</p> <p>HERMAN and ANN DUVESTEYN (nee Verheul)</p> <p>We pray and believe that the Lord will continue to bless you and keep you in His care.</p> <p>Love and congratulations from: Sharon & Bill Linters — Markham, Ont. Martin & Kim Linters; Allison, Lindsey Annette & Ralph Westendorp; Matthew, Joy, Nathan Karen & Tom Eschle; Jeffrey, Gregory Harold & Wendy Linters Kryn & Ans Duivesteyn — Woodstock, Ont. Cindy & Brent Farquhar Anita & Jim Bartley; Joshua Harold Duivesteyn Carolyn & Harold Wierenga Tony & Carol Duivesteyn — Beamsville, Ont. Lori Duivesteyn David Duivesteyn</p> <p>The Lord willing, open house will be held at the Ebenezer Reformed Church, Highway #8, Fruitland, Ont., on Saturday, Apr. 25, 1987, from 1:30-4:30 p.m.</p> <p>Best wishes only.</p> <p>Home address: 2 Cherrywood Dr., Apt. 302, Stoney Creek, ON L8G 2P6</p>	<p>1952 April 23 1987 "In all your ways acknowledge Him, and He will make your paths straight." (Prov. 3:6)</p> <p>We rejoice and give thanks to the Lord for His faithfulness shown to our parents and grandparents as they celebrate their 35th anniversary.</p> <p>FRED and TRUDY FRANKRUYTER (nee Walsma)</p> <p>We pray that the Lord will continue to bless and guide you. With love: Janet & Kirk MacNeil — Grand Rapids, Mich. Genevieve Trystan Katrina Loreen & Ed Price — Sunderland, Ont. Jason Terri Edward John & Lynda Frankruyter — Bond Head, Ont. April Grace & Kevin Ransome — Scarborough, Ont. Rachel</p> <p>An open house will be held on Apr. 24, 1987, in "The Meeting Place," Oxford Square, Richmond Hill, Ont., from 7:00-9:00 p.m.</p> <p>Home address: 92 Benson Ave., Richmond Hill, ON L4C 4E7</p>	<p>Sauwerd, Gr. Willowdale, Ont. 1947 April 23 1987 "None who have faith in God will ever be disgraced." (Psalm 25:3a)</p> <p>With much praise and thankfulness to our Lord, we wish to announce the 40th wedding anniversary of our parents and grandparents.</p> <p>PETER and INA OSTERLOO (nee Rosema)</p> <p>We pray the Lord will continue to bless them and keep them in His care in the future years.</p> <p>With love from their children and grandchildren: Bill & Sue Osterloo; Jared, Justin, Matthew — Lahr, W. Germany Hank & Elsie Osterloo; Nicole, Tony, Calvin — Tottenham, Ont.</p> <p>Open house will be held Thursday, Apr. 23, 1987, at their home: 5 Aneta Circle, Willowdale, ON M2M 3J3</p>
Thanks				
<p>LEISTRA: Bill and Jean would like to say thank you for the many, many cards and best wishes sent to them from far and near on their 35th wedding anniversary. May God bless you all.</p>				
Births	Marriages			
<p>BERGSTRA: Tom and Wilma (nee VanderLugt) thank God, the giver of life, for the birth of their second child, JAMESON PETER, on March 4, 1987. Peter is a brother for Caitlin and a grandson for Mr. and Mrs. J. Bergstra of Shallow Lake and Mr. and Mrs. M. VanWaveren of Feist, The Netherlands. Great-grandparents are Mevr. A.M. Prins of Honselersdijk, The Netherlands, and Mevr. M. Bouma of Abbega, Friesland.</p> <p>Home address: 1065 Telfer Sd. Rd., Sarnia, ON N7T 7H2</p> <p>DEVOS: We, Henry and Linda, with great joy and thankfulness to the Lord, announce the arrival of our precious daughter, JULIA JEAN, born on Mar. 19, 1987. A baby sister for Lisa. Proud grandparents are Mr. and Mrs. H. Bouterse of Sarnia, Ont., and Mr. and Mrs. J. DeVos of Surrey, B.C.</p> <p>501 Wentworth Cresc., Thunder Bay, ON P7A 7S6</p> <p>KLASEN: With thankfulness to God, we, John and Jane (nee (Rooseboom), would like to announce the early, but safe arrival, of their fourth child, a son, BRYAN JOHN born Mar. 9, 1987, weighing 6 lbs. 3 oz. A brother for Jeffrey, Michelle and Kristi. Bryan is the eighth grandchild for Mr. and Mrs. W. Rooseboom of Zurich, Ont., and the 13th grandchild for Mr. and Mrs. G. Klassen of Palmerston.</p> <p>R.R.#3, Wellesley, ON N0B 2T0</p>	<p>DUIMERING-PRONK: Mr. and Mrs. Martin Duimering and Mrs. Carol Pronk are pleased to announce the forthcoming marriage of their children ARLENE and CLARENCE. The ceremony will take place, the Lord willing, on Saturday, Apr. 11, at 2:00 p.m. in the Drayton Chr. Ref. Church. Rev. D. Velthuizen officiating.</p> <p>Future address: R.R.#1, Arthur, ON N0G 1A0</p> <p>STUIVENBERG-VYN: Mr. and Mrs. Marinus J. Stuivenberg of Chatham are pleased to announce the forthcoming marriage of their daughter TINA, to RALPH CLARENCE Vyn, son of Mr. and Mrs. Peter Vyn of Aylmer. The wedding will take place on Saturday, Apr. 4, 1987, at 3:00 p.m. at First Chr. Ref. Church, Chatham.</p> <p>TEMPELMAN-HOOGENDOORN: Mrs. Willemina Tempelman an Mr. Dirk Hoogendoorn geven met de Van Arragon en de Hoogendoorn kinderen kennis van hun huwelijk dat reeds voltrokken is de 14de maart, door Rev. George Van Arragon van St. Catharines.</p> <p>Holland Chr. Homes, 7900 McLaughlin Rd. South, Brampton, ON C1003 L6V 3N2</p>	<p>1962 March 30 1987 With praise and thanksgiving to the Lord, we hope to celebrate the 25th wedding anniversary of our parents.</p> <p>HENRY and GAY DYKSTRA</p> <p>Charley Will Lisa Paul</p> <p>Open house will be held on Saturday, Apr. 4, 1987, from 2:00-4:00 p.m., Georgetown Chr. Ref. Church, Trafalgar Rd., Georgetown, Ont.</p> <p>Home address: 42 Delrex Blvd., Georgetown, ON L7G 3Y4</p>	<p>1962 April 13 1987 With thankfulness to our Lord, we wish to announce the celebration of the 25th wedding anniversary of our dear parents.</p> <p>ALBERT and MARTHA LUTH (nee Van Rooyen)</p> <p>We pray that God will continue to strengthen and bless them in the years that follow.</p> <p>With love, from their children: Marlene & Mark Van Raay — Windsor Teresa & Paul Groen — Dundas Greg — at home Richard — at home</p> <p>and one grandson, Eric Van Raay. We invite you to join us in this joyous celebration at an open house on Saturday, Apr. 18, 1987, in the Dresden CRC Fellowship Hall, 956 Mooney St., Dresden, Ont., from 2:00-4:30 p.m.</p> <p>Home address: R.R.#7, Dresden, ON N0P 1M0</p>	<p>Trenton, Ont. Lucknow, Ont. 1952 1987 With thanks to God, our parents and grandparents.</p> <p>HANK and TRUUS VELDHORST (nee Veen)</p> <p>hope to celebrate their 35th wedding anniversary on Wednesday, Apr. 15.</p> <p>Congratulations from their children and grandchildren Henny & Owep Numan; April, Ashley, Anthony — Lucknow, Ont. Ina & Henry Jurgens; Matthew, Jennifer — Lucknow, Ont. Diny — at home Nelly — at home Open house at home, 2-5 and 7-9. Best wishes only, please. R.R.#7, Lucknow, ON N0G 2H0</p>
	Vacations		Vacations	
	<p>VUYK-MULDER: Mr. and Mrs. Martin Vuyk are happy to announce the forthcoming marriage of their daughter YVONNE GRACE to HAROLD WILLIAM, son of Mr. and Mrs. Peter Mulder. The ceremony will take place Apr. 25, 1987, at 3 p.m. at the Mount Hamilton Chr. Ref. Church, Rev. S. VanHouten officiating.</p> <p>Future address: 102 Orkney St. E., Caledonia, ON N0A 1A0</p>	<p>RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.</p> <p>Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Discover the Magic of Muskoka at friendly FALCON LODGE</p> <p>Modern, clean accommodation; cosy lounge with fireplace and games room in the main lodge.</p> <p>Special Victoria Day Weekend package \$99 per person (includes 3 nights, 3 breakfasts and 2 dinners)</p> <p>Your hosts: Ton and Cathy Struyk Falcon Rd., Huntsville, ON P0A 1K0 Tel: (705) 789-2603</p>	<p>ALTON LODGES</p> <p>1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach. Close to fishing and 20 minutes from Chr. Ref. Church.</p> <p>Telephone: 705-429-2420 Address: 459 Mosley St., Wasaga Beach, ON Site 130, Box #8, R.R.#1, LOL 2P0</p> <p>LEN & RITA BETTE</p>
Anniversaries			Vacations	
<p>KUURSTRA: Bill and Shirley Brouwer praise God for the precious gift of their second child, EMILY JOY, born Mar. 9, 1987. She is welcomed to her new home by a sister. Emily is the fourth grandchild for Cecil and Trudy Kuurstra, Ancaster, Ont., and the eighth grandchild for Lester and Eva Brouwer, Clara City, Minnesota.</p> <p>Home address: 13 Cardinal Court, Tillsonburg, ON N4G 4S6</p>	<p>1947 April 19 1987 With thankfulness to the Lord for His goodness and care, we hope to celebrate the 40th wedding anniversary of our parents.</p> <p>ARCHIE and BERTHA DE HOOP</p> <p>With love from their family: Herman & Linda Arnie & Ingrid, Lindsay, Morgan Janet & Bob, Jennifer, Nadine Larry & Jackie</p> <p>Open house will be held on Saturday, Apr. 18, 1987, from 2:00 to 4:00 p.m. at Immanuel CRC, 63 Church St. E., Brampton, Ont.</p> <p>Home address: 89 Dennison Ave., Brampton, ON L6X 1E9</p>	<p>SANDY BAY COTTAGES RICE LAKE</p> <p>5th Season Celebration</p> <p>Discount packages for May, June, Sept. and Oct. include accommodation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.</p> <p>14 modern housekeeping units, fully equipped. Seven newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.</p> <p>Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, family activities for all ages, rec hall, store, boats, motors, bait and licences.</p> <p>Write or phone for our brochure and newsletter.</p> <p>ART & SUE BREEZE R.R.#1 Hastings, Ontario K0L 1Y0 705-696-2951</p>	<p>Come to beautiful PEI for your holidays and stay at Southport Motel and Cottages. Quiet location, scenic view, pets permitted. Only 3-way hookups. Near Charlottetown. Contact: Tony or Johanna Inserink at 902-569-2287.</p> <p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p>	
Miscellaneous				
<p>Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 568-7911.</p>	<p>Congratulations!</p>			

Classifieds

Obituaries	Obituaries	Summer Job Market	Summer Job Market	Summer Job Market
<p>"Alles laat ik varen, waar Hij mij behoort. Als een pelgrim door gevaren, trek ik met mijn Heiland voort.</p> <p>Nu gaan al mijn werken boven 't licht en hout gewoel der mensen."</p> <p>Op 14 maart 1987 nam de Heer tot zich, na een kort ziekbed, in Zijn heerlijkheid, onzijn medebewoner,</p> <p>Mr. GERRIT JAN BRINKMAN</p> <p>Met deze betuigen wij de kinderen en familie onzige deerneming en de troost, dat hij nu vellig bij Jezus is en eeuwig voor God's troon mag huilen.</p> <p>Namen de bewoners van "South Chatham Village," 40 Elm St., Chatham.</p> <p>1954 1987 Someday He'll make it plain to us. Someday we'll understand. The Lord in His divine wisdom took to Himself our dearly beloved husband, father, son-in-law and brother-in-law.</p> <p>GORDON PASSCHIER at the age of 32 years. Very beloved husband of Sylvia and father of Corey, Joanne and David. He was dearly loved in the Lise family: Louis & Joanne Lise Wilbert Lise John & Sandra; Michael Benjamins Charles Lise "For my thoughts are not your thoughts. Neither are your ways my ways declares the Lord. As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Home address: R.R.#3, Blyth, Ont.</p> <p>"Jesus said: 'I am the Resurrection and the Life. He who believes in me will live, even though he dies and whosoever lives and believes in me will never die.' (John 11:25,26) After a lengthy illness, our heavenly Father took home our dearly loved husband, father and grandfather.</p> <p>SYTZE (Cecil) TERPSTRA on Mar. 13, 1987, at the age of 76 years. Beloved husband of Janny Terpstra (nee vanden Haak). Loving father of: Wilbert & Ruth Terpstra — Abbotsford Nelly & Douglas Kelm — Prince George Wilma & Bryan Johnson — Abbotsford John & Judy Terpstra — Prince Rupert Ralph & Cathy Terpstra — Abbotsford Anne & Case Langelaar — Fort Langley Sydney & Shirley Terpstra — Kelowna Margaret & Mike Land — Abbotsford 21 grandchildren One brother and two sisters in The Netherlands. Predeceased by one grandson, two brothers and two sisters. Funeral services were held on Mar. 17, 1987, at 1:30 p.m. from Second CRC, Abbotsford, with Rev. A. Van Hoff officiating. Home address: 2779 Fair Lane, Abbotsford, BC V2S 3B7</p>	<p>"Let the little children come to me and do not hinder them, for the Kingdom of God belongs to such as these."</p> <p>Unexpectedly and very suddenly at age two months.</p> <p>JEFFREY DAVID WEIMA was called to be with Jesus. We will miss him tremendously, but our hope is to see him again in the Day of Resurrection. His parents: Jeffrey and Bernice Weima, 704 Dickenson S.E., Grand Rapids, MI 49507. His sister: Rebekah, Grand Rapids. His grandparents: David & Hinke Weima — Maitland, Ont. His great-grandparents: Mr. & Mrs. Gerrit de Schiffart — Brockville, Ont. Mvr. A. Weima — The Netherlands His uncles and aunts: Gordon & Debbie Weima — Ottawa, Ont. Peter Weima — Toronto Carol Ann Weima — Maitland, Ont. His cousins Kathleen and Hanna Weima — Ottawa, Ont.</p> <p>On Mar. 17, 1987, in Grand Rapids, Mich. our grandson,</p> <p>DAVID JEFFREY WEIMA went suddenly to be with Jesus. David was two months old. Loved by his parents: Jeff and Bernice. Grandparents: John & Joanne Zwier Great-grandparents: Mrs. Brenda Zwier Uncles and aunts: Marten & Alice Zwier Adrian & Wendy Langenberg Peter & Alice Spyker "Though He giveth or He taketh, God His children ne'er forsaketh; His the loving purpose solely To preserve them pure and holy."</p>	<p>ACTON: 19-year-old Redeemer College student seeking a summer job in the Acton area. Available May 11. Call (519) 853-2455 and ask for Annette on the weekends.</p> <p>CAMBRIDGE: 19-year-old Redeemer College student seeks summer employment in Southern Ontario. I am willing to do almost anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7, (519) 621-4502.</p> <p>CAMLACHIE: 15-year-old high school student wishes a summer job preferably in the Sarnia-Wyoming area. Willing to try anything. Please phone 542-1983. Stewart Klaizinga (r), R.R.#1, Camlachie, ON N0N 1E0.</p> <p>CANNINGTON: 18-year-old university-bound student is looking for summer employment in Toronto. Have driver's licence and previous summer work experience. For more information contact Linda at 1-705-432-2508.</p> <p>CLIVE, Alberta: 19-year-old second-year college student wishes a job in Alberta. Has experience cashing, milking cows, and some small landscaping. I enjoy working out- and indoors, and working with children (preschool to 9). In May, 1987, I will graduate from Dordt College with a two-year degree in Education-Teacher Assistant. For more information (before May 8) call 712-722-3735 or (after May 10) call 403-784-3670 and ask for Stephanie Vander Wekken.</p>	<p>COBOURG, Ont.: I am a third-year student at Calvin College. My major is sociology with a social work concentrate. I would like to find a summer job, preferably in the field I am studying. I should be home on Mar. 27 for a week. Please write me at Judy Rutherford, R.R.#5, Cobourg, ON K9A 4J5, phone (416) 372-4149.</p> <p>EDMONTON: Third year history major from The King's College is seeking employment for May 1 to Sept. 1. I have a wide range of experience from coast to coast from Kalamalka to SWIM, from farming to cooking. Interested? Phone Allan Gruen at (403) 424-0234. Willing to relocate.</p> <p>FENWICK: Seeking a job in full-time nanny/housekeeper, live in. Preferably in Niagara region. With references. Contact Leona Piepers, 1026 Church St., Fenwick, ON L0S 1C0, (416) 892-3243.</p>	<p>GRIMSBY, Ont.: Redeemer student, very reliable, several years of experience in greenhouse work, painting, etc., is looking for a summer job in the Grimsby or Niagara area. Available per May 1, 1987. Phone 416 945-5335 and ask for Johannes.</p> <p>HAMILTON: 17-year-old Grade 12 student seeking employment as an electrical apprentice commencing July 1 of 1987 in the Hamilton area. Have some experience but eager to learn. Call Dave Vuyk at 415-389-4047 anytime. References available upon request.</p> <p>LYNDEN: I am a third year animal and poultry science major (Bsc. Agr.) at the University of Guelph, looking for a summer job in a related field. Please contact me, Jacob Ringelberg at (519) 847-2290.</p> <p>MISSISSAUGA, Ont.: Strong 16-year-old, with some farm experience, seeks any kind of summer employment. Contact Harry Tjeukier, 1188 Kingsholm Dr., Mississauga, ON L4Y 2H2, (416) 277-0575.</p> <p>PARKHILL: I am soon to be a 16-year-old, Grade 11 student who would like to work in a garage, cleaning and helping out because I want to be a mechanic. I am very eager to learn and am a hard worker. I'd like to work anywhere in Ontario. Please call (519) 232-4488 and ask for Bonnie.</p>
<p>For Rent 1985 and 1987 motor homes, 27 feet, sleep six, reasonable rates. Call (416) 864-5488</p>	<p>For Sale 1979 furnished mobile home; 2 bedrooms, 2 bathrooms, attractive sunroom, carport, and utility shed. Skyway Village Estates, Palmetto, FL. Tel: (813) 722-6386.</p> <p>Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 18 years experience.</p> <p>MRS. A. VANDENHAAK (416) 563-8635</p>	<p>Personals Tired of being single and dating with no serious commitments? Well, then I might be the girl for you! I'm 30 years old with a 5-year-old child. I am looking to meet a man 28 to 35 years old who cares about God and people, who likes talking, has a sense of humour, a variety of interests, who likes children and is caring and thoughtful. Serious replies only. Please send letters to File #2458, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.</p>	<p>Business Evangelistic materials in Arabic. Also, a handbook in English, <i>The Bible & Islam</i> (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8</p>	<p>Business Entire 4-bedroom townhouse: \$50.00 a night for two people \$7.00 every extra person over the age of 10 \$2.00 per person for children under 16 + tax</p>
<p>Accommodation Lovely, well-kept, 4-year-old backsplit in Caledonia; 3-4 bedrooms, large backyard, close to school and shopping centres; 1800 sq. ft.; 15 minutes from Hamilton. \$900 plus utilities. (416) 765-3392</p>	<p>Accommodation Do you need a place to stay in the Greater Hamilton area? Consider the residences on the Redeemer College Campus. The residences are available from May 15 to August 15, 1987. Single: \$16.00 Double: \$16.00 per person + tax Call or write: M. Burns Redeemer College Ancaster, ON L9G 3N6 (416) 648-2131, Ext. 208</p>	<p>Calvin College has a faculty opening in GEOLOGY for 1987-88 Send resume to: Clarence Menninga Calvin College Grand Rapids, MI 49506 AN EQUAL OPPORTUNITY EMPLOYER</p>		

Classifieds

Summer Job Market	Teachers	Teachers	Teachers	Teachers
PORT DOVER: 16-year-old Grade 12 student looking for work on dairy farm anywhere in Canada. Lives on a dairy farm and has two summers experience away from home. Phone 1-519-420-2813 and ask for Len.	AGASSIZ, B.C.: Due to expansion, Agassiz Chr. School will require additional staffing for Kindergarten and administrative relief for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-8310 (school) or 796-3200 (home).	DUNCAN, B.C.: Duncan Chr. School invites applications for intermediate and primary teaching positions for the school year 1987-88. Opening for a junior secondary English position may also occur. Please send letter of application and resume to Mr. W. VanDerWerf, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For inquiries phone (604) 746-5041.	MEDICINE HAT: Growing interdenominational Christian school solicits applications for a social/science or social/language position on the junior/high level for the 1987-88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to William Stohar, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel (403) 526-3246 (school) or (403) 526-7162 (home).	SARNIA: Sarnia Chr. School invites applications for a teaching position in the intermediate grades . Ability in phys. ed. and/or band will be an asset. Send applications including resume and references to: Pete Weening, Sarnia Chr. School, 1273 Exmouth St., Sarnia, ON N7S 1W9; tel: (519) 344-4562 (school) or 542-5518 (home).
ST. CATHARINES: 16-year-old Grade 11 student wishes a summer job on a dairy farm anywhere in Southern Ontario. Have experience on a nursery/greenhouse operation. Can operate tractors and machinery. Have class "G" licence. For more information call 416-682-4659 and ask for Paul.	AYLMER: Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in junior grades and in special education . Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.	FRUITLAND: John Knox Memorial Chr. School has 2 openings — one at Kindergarten level and one for Grade 7 (75% or 100%) . For more information and application forms contact: Julius de Jager, Principal, Fruitland John Knox Memorial Chr. School, Box 27, Fruitland, ON L0R 1L0; tel: (416) 643-2460.	OSHAWA, Ont.: Immanuel Chr. School invites applications for two teaching positions in K-8. Ability to teach French, music, or computer would be an asset. Send application and resume to: Immanuel Chr. School, Principal, 849 Rossland Rd. West, Oshawa, ON L1H 7K4.	STRATFORD: Stratford and District Interdenominational Chr. School is in need of a teaching principal. Send resume to Mrs. J. Streuker, R.R.#1, Tavistock, ON N0B 2P0; for further information contact the school at (519) 380-5075.
ST. GEORGE, Ont.: Student looking for summer employment, preferably in framing or landscaping. Experienced farmhand, able to handle equipment and responsibility. Phone (519) 448-3165 and ask for Harry de Haan, R.R.#2, St. George, ON N0E 1N0.	STRATHROY: I am a 16-year-old girl going into Grade 11 and would like summer employment. Will do almost anything. Write Joanne Jurjens, 412 Carrie St., Strathroy, ON N7G 3E2 or call (519) 245-5618.	BELLEVILLE: Belleville District Chr. School invites applications for the position of a combination junior/special education teacher . First year teachers are encouraged to submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.	GRAND RAPIDS, MI: The Department of Physical Education, Calvin College is seeking applicants for a full-time tenure-track position as Professor of Physical Education beginning Fall of 1987. Coaching the women's volleyball and women's softball teams are included in the position. Candidates must have a Masters degree in Physical Education, but an earned doctorate is preferred. Calvin College is a four-year Liberal Arts Christian College. Send correspondence to Dr. James Timmer, Chairman, Department of Physical Education, Calvin College, Grand Rapids, MI 49506.	SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in kindergarten and Grade 4 for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3H 4N4.
TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience. Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2F7 (902) 865-7597.	BOWMANVILLE: Durham Christian High School invites teachers to apply for the math and English positions ; both full-time. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.	LONDON: London District Christian Secondary School has an opening for a French teaching position and a possible Bible teaching position for the 1987-88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.	REXDALE: Timothy Chr. School, Rexdale, will have 3 openings for next year. Specialty in French, band or remedial may be an asset. The vacancies are likely in the primary/junior/senior division with a possible 2 & 3 combination. Contact Mr. H.K. Bergsma at (416) 741-5770 or write: Timothy Christian School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.	TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.
VICTORIA, B.C.: Female, Grade 12 graduate is seeking employment as a live-in nanny/housekeeper with a French speaking Christian family in Montreal from July to December. Please reply to Carolyn Schenk, 4272 Moorpark Place, Victoria, B.C. V8Z 6P2.	BRAMPTON: John Knox Chr. School invites applications for an opening in the intermediate grades for the 1987/1988 school year. Openings for primary and junior grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.	LUCKNOW: The Lucknow & District Chr. School invites applications for a teaching principal for the 1987/88 school year. Applications will also be received for a Grade 1 & 2 full-time teaching position and also a part-time special education teaching position. Please send all letters of application to: Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.	ST. CATHARINES: Beacon Christian High School has two possible openings in math, science (biology and chemistry) and choral music for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone 416-937-7411.	WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? Wallaceburg Chr. School announces a definite opening in Grades 1 & 2 and a possible opening in Grades 5 & 6 . Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.
WELLAND, ONT.: Hi! I am a 20-year-old college student studying to be a social worker. I am looking for a job from May to July preferably in the Niagara Region or the Bowmanville/Oshawa area but I am willing to go elsewhere. Have my own transportation. Experience: cleaning offices and houses, working with the mentally handicapped, factory work and other areas. I am very willing to learn new things. For more info write Darlene Borger, 33 Dufferin St., Welland, ON L3C 4K3 or phone 416-735-8817.	COBOURG: Part-time French teacher needed for Sept., 1987. Must be experienced, and committed to the goals of the school. Will be teaching Grades 1-8 , small classes, three mornings per week. Please call Henry Lise, Principal, at 372-8766, or send resume to: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8.	CORNWALL: Cornwall Chr. School invites applications for a full-time teacher for the senior grades (6,7,8) . Please send letter of application and resume to Margaret ten Brink, R.R.#2, Cornwall, ON K6H 5R6.	ST. CATHARINES: Calvin Memorial Chr. School is inviting applications for a possible full-time or part-time music teaching position in the elementary grades . Please send your letter of application and resume to Miss T. Westerterp, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3. (416) 937-6302.	WOODSTOCK: The John Knox Chr. School will have a Grade 1 opening, also a possible opening in Grade 5 or 7 for the 1987/1988 school year. Applications and complete resumes may be sent to John Knox Chr. School, R. Vander Ploeg, Principal, 160 Julian Dr., P.O. Box 243, Woodstock, ON N4S 7WB.
WINGHAM: 16-year-old male looking for a summer job on a farm. Have lived on a farm all my life. Can milk cows and operate most farm equipment. For more information contact Henry Versteeg at R.R.#2, Wingham, ON N0G 2W0. Tel: (519) 357-2009.	WINGHAM: 19-year-old girl looking for a summer job in office. Enjoys computers and anything to do with accounting. Enrolled at Conestoga College in the general business course. For more information please contact Liz Versteeg at (519) 271-9984. If no answer call (519) 357-2009.	<p style="text-align: center;">An ad in Calvinist Contact gets results!</p>	<p style="text-align: center;">ADDRESS CHANGE</p> <p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p>	
<p>Students! Place your FREE Summer Job Market ad now!</p>	<p>Immanuel Christian School Oshawa, Ont. invites applications for the position of TEACHING PRINCIPAL Grades K-8. Please send applications and resumes to: Immanuel Christian School, Principal 849 Rossland Rd., St. Catharines, ON L1H 7K4</p>	<p>Hamilton District Christian High School invites applications for full-time teaching positions in • French • English Send resume and application to: Ron Dirkse, Principal 28 Athens St., Hamilton, ON L9C 3K9 or call (416) 389-3119 (school)</p>	<p>please print</p> <p>Name: _____</p> <p>New Address: _____</p> <p>City: _____ Prov: _____</p> <p>Mail to: CALVINIST CONTACT 99 Niagara Street St. Catharines, ON L2R 4L3</p> <p>New address is in effect (Date)</p>	

Events

All Ontario Young Adults Rally

"Walking in the Light"

May 8 - 10, 1987

MAIN SPEAKER: Pastor Kuurstra

PLACE: Faith Christian Reformed Church
2265 Mountainside Dr., Burlington, Ont.

Weekend cost: \$35.00

Register before April 24 for a discount to

Yvonne Hageman

73 Robin Hood Dr., Dundas, ON L9H 4G2

For information call (416) 627-1416

Accommodations are available.

OPEN YOUR HEART AS WE OPEN OUR DOORS

Friends, staff, students and alumni of
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are invited to join in celebration as we
open the school's new facilities in a

Ribbon Cutting Ceremony and Open House
April 11, 1987 at 2:00 p.m.

Toronto District Christian High School
7900 Kipling Avenue, Woodbridge, Ontario
Call 851-1772 for Information

Ontario Christian Singles Weekend

to be held

April 24, 25, 26, 1987

in the Waterloo Christian Reformed Church
209 Bearinger Rd., Waterloo

Our theme is "A TIME TO GROW" with keynote speaker Rev. Dr. Peter Van Katwyk.
Early bird registration: 7:30 p.m. Friday, with keynote address at 9:00 p.m.
Saturday registration at 9:00 a.m.
If you are single, for whatever reason, join us for workshops, barbecue, entertainment and Sunday worship.
Cost is \$35.00 (excluding accommodation and breakfast)

Mail registration no later than April 10, 1987, to:

Ontario Christian Singles
c/o S. Katerberg-Davis
205-510 Glenelm Cresc., Waterloo, ON N2L 5C8
or call Sharon (519) 746-1257
or Joyce (416) 579-1449 - Oshawa

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speaking on:

"The Danger of
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April 10, 1987

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in the

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An Inspiring Experience



This summer why not hire
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Calendar of Events

Apr. 10 Inspirational meeting at 8 p.m. in East CRC, Strathroy, Ont. Rev. Nelson Kloosterman will speak on "The danger of being concerned." Sponsor: the head of concerned members of the CRC, Classis Chatham. Everyone welcome.

Apr. 10 C.G.F. Rally with Dr. Joel Nederhof at Clinton, Ont.

Apr. 10 Organ concert by virtuoso organist Wim van Suydam in the CRC, Mount Brydges, Ont., at 8 p.m.

Apr. 10-12 Personal enrichment weekend sponsored by Salem Chr. Counseling Clinic, for persons 25-45 years of age, married or single, to be held at Trinity Aerts in Caledon, Ont. \$95 everything included. For info. call 416-228-7177.

Apr. 10-12 Back to God Hymn Rally (Rev. Maslany speaking) in Smithers, B.C. (Apr. 10 at 8 p.m. in B.C. Mountainview Assembly); in Langley, B.C. (Apr. 11 at 7:30 p.m. in Langley CRC); in Abbotsford, B.C. (Apr. 12 at 2:30 p.m. in Central Heights Church) and New Westminster, B.C. (Apr. 12 at 7 p.m. in the CRC).

Apr. 11 Gospel Concert with "The Torchmen" (St. Catharines), "Gospel Jewels" (Verona) and "The Gospel Brothers" (Ottawa), at 7:30 p.m. in Civic Centre, Iroquois, Ont.

Apr. 11 Conference on provincial political concerns sponsored by CPJ with Patrick Johnston, William Davis, MPP (PC) and Dr. Richard Allen, MPP (NDP); 10 a.m. to 4 p.m. at Trinity Presb. Church, (Bayview & 401), Toronto, Ont. To register call (416) 979-2443.

Apr. 11 Praise & Worship Leadership Conference hosted by Mississauga CRC. From 9 a.m. to 9 p.m. at Community CRC of Meadowvale, Mississauga, Ont. For info. contact (416) 821-1884.

Apr. 11 All-Ontario Male Chorus Festival presents sacred music (individually and massed). Choirs from seven Ontario cities. At Redeemer College, Ancaster, Ont. at 7:30 p.m. Tickets \$5 per person.

Apr. 12 Spring Concert in the CRC, Ingersoll, Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.

Apr. 17 Annual Dutch Psalm and Hymn Sing at 7:30 p.m. in the Immanuel CRC, Hamilton, Ont.

Apr. 17 Easter Concert by "Praise the Lord" at 8 p.m. in Second CRC, Brampton, Ont. Organist: Wim van Suydam. Director: W. Hockstra.

Apr. 17-18 Easter concerts by Adoramus/Maranatha Choirs on: Apr. 17 at 8 p.m. in Presb. Church, Caledonia, Ont. and Apr. 18 at 8 p.m. in First CRC, Hamilton, Ont.

Apr. 17-19 "The Dutch Seven" — including Renata Heemskerk — present an Easter Season program on: Apr. 17 at 8 p.m., Redeemer College, Ancaster, Ont.; Apr. 18 at 8 p.m. in Second CRC, Brampton, Ont.; and Apr. 19 at 8 p.m. in First Presb. Church, Chatham, Ont.

Apr. 18 Easter Organ Concert featuring Andre Knevel and communal hymn sing at Mountainview CRC, Grimsby, at 8 p.m.

Apr. 21 Redeemer College presents John F. Schuermier in a concert in Spurgeon's oratory, The Evangelical Preachers, at 8 p.m. in the R.C. Auditorium, Ancaster, Ont. Free admission.

Apr. 24 Organist John W. Vandertuin in recital at All Saint's Anglican Church, Windsor, Ont. at 8 p.m.

Apr. 24-26 Ontario Christian Singles Weekend at the CRC, 209 Bearinger Rd., Waterloo, Ont. Speaker: Rev. Peter Van Katwyk, at 9 p.m. Friday. Full program. For info. phone Sharon at (519) 746-1257, or Joyce at (416) 579-1449.

Apr. 25-26 Fifteenth Anniversary Reunion of Fellowship CRC at the TDCH (Commons Room), Woodbridge, Ont. Sat.: celebration at 7:30 p.m. and Sun.: worship at 10 a.m. All former members heartily welcome.

Apr. 25 Spring Concert by Leendert Kooij's OCMA and organist Andre Knevel at 7:30 p.m. in the United Church, Exeter, Ont.

Apr. 26 Spring Concert in the Bethel CRC, London, Ont. Choirs from Ingersoll, London and Aylmer participating.

May 1-3 Concerts by St. Thomas and District Male Choir: May 1 at 8 p.m. in the CRC, Blyth, Ont.; May 2 at 2:30 p.m. at Holland Chr. Homes, Brampton, Ont.; May 2 at 7:30 p.m. in the CRC, Barrie, Ont.; and May 3 at 8:15 p.m. in Knox Presb. Church, Hinck St., St. Thomas, Ont.

May 2 Spring concert for two organs by virtuoso organists Andre Knevel and Wim van Suydam; at 7:30 p.m. in St. Paul's Anglican Cathedral, 227 Bloor St. E., Toronto, Ont.

May 2 Graduation ceremonies for Class 1987 at Redeemer College, Ancaster, Ont. Starts at 2 p.m. Keynote speaker: Dr. Barbara Fell on "Faith, Discipleship and Truth." For info. call (416) 648-2313.

May 2 Concert by Action/Georgetown/Guelph choir in the CRC, Guelph, Ont. at 8 p.m.

May 5 Organist John W. Vandertuin in recital at the cathedral of St. James, Toronto, Ont. at 1 p.m.

May 6 Concert by C.R. Women Convention 1987 at 11 a.m. in Brampton Baptist Church (corner Dixie & Hwy. #7), Brampton, Ont. Speakers: Rev. Dick Peters and Mrs. Theda Van Harten. For tickets contact Wendy Ubbens, 900 Albion Rd., Keweenaw, ON M9V 1A9.

May 8 25th Anniversary of the Grace CRC, Welland, Ont. (formerly Welland Infill CRC), at 7:30 p.m. in the church. All former pastor, members and friends are welcome invited.

May 8-10 All-Ontario Young Adults Rally at Faith CRC, Burlington, Ont. Speaker: Rev. K. Kuurstra. Register before Apr. 24 and phone Yvonne at (416) 627-1416.

May 9 Concert by Action/Georgetown/Guelph choir in the CRC, Orangegrove, Ont. at 8 p.m.

May 9 Concert by Adoramus/Maranatha and Interchurch area choirs at 8 p.m. in Alexander Presb. Church, Conestee St., Brantford, Ont.

Advertising deadlines

Edited	Stalled	Display ad deadline	Classified ad deadline
Fri. Apr. 3	Tues. Mar. 28	8:00 p.m.	Thurs. Mar. 26-8:00 p.m.
Fri. Apr. 10	Tues. Mar. 7	8:00 p.m.	Thurs. Apr. 2-8:00 p.m.
Fri. Apr. 17	Tues. Apr. 3	8:00 p.m.	Thurs. Apr. 9-8:00 p.m.

Society

Threat of an "Islamic bomb" looming

Stan de Jong

The trail of a brilliant scientist — leading from Almelo, The Netherlands, to Kahuta, Pakistan — has raised the spectre of a nuclear arms race in the Third World.

The name of the scientist is Abdul Qadeer Khan, chief scientist at Pakistan's secret nuclear weapons research centre at Kahuta, near Islamabad. Confirmation by Dr. Khan that Pakistan has the capability to produce an atom bomb came in early March, just as the Geneva disarmament talks were considering a treaty to eliminate European-based intermediate-range nuclear missiles.

In a recent *Maclean's* article, Leonard Spector, a nuclear weapons expert at the Washington-based Carnegie Endowment for International Peace called it "an enormous setback for global nonproliferation efforts."

Stole secrets in Almelo

In 1974, Khan, who is also a brilliant linguist, assumed his duties as adviser at The Netherlands' top-secret gas centrifuge factory at Almelo, close to the German border. He was assigned to translate into Dutch classified documents of a West German uranium-enrichment project.

After only 17 days at the plant, he was fired because he had been caught reading secret documents that he had not been assigned to translate. Dutch investigators also discovered that, when Khan

returned to Pakistan in 1975, he took with him critical information about the gas centrifuge process — by which weapons-grade uranium is produced — as well as a list of nearly 100 contractors and suppliers who had helped build the Almelo plant.

Four years later, Pakistan's own uranium-enrichment facility at Kahuta became fully operational. It was a replica of the plant in Almelo! Said Khan: "We purchased whatever we wanted before Western countries got wind of it."

Moslem-Hindu holocaust?

When Hindu India became the Third World's first nuclear power in 1974, triggering a low-yield atomic device in the Rajasthan desert, Moslem Pakistan reacted vehemently.

Then-president Zulfikar Ali Bhutto was quoted as saying that Pakistanis would "eat leaves and grass, even go hungry" to make the dream of an Islamic bomb a reality. Said he: "There is a Hindu bomb, a Jewish bomb and a Christian bomb. There must be an Islamic bomb."

Pakistan and India have been enemies from birth. Since the partition of the subcontinent, when British



Abdul Qadeer Khan

rule ended in 1947, the two countries have fought three wars.

In January of this year, a fourth war was narrowly averted when border exercises nearly escalated into open confrontation. In a tense, two-week standoff, about 340,000 soldiers faced each other across a 400-km stretch of the northern India-Pakistan border.

Fortunately, following a negotiated troop withdrawal, and a visit to India by Pakistani president Mohammed Zia ul-Haq (to watch a cricket match between the two nations!), a semblance of peace returned.

Then, in an interview with respected Indian journalist Kuldeep Nayar, the 51-year-old Khan boasted that he had succeeded in enriching uranium to a weapons-grade 90 per cent. Waves of distrust again flowed over India.

A poll published in a national Indian weekly showed that 69 per cent of the respondents believed that Pakistan is now a nuclear power. And 75 per cent expressed fears that Pakistan would use the bomb against India, while almost 50 per cent favoured a pre-emptive strike against Pakistani nuclear installations.

Other dimensions

Andrew Bilski of *MacLean's* wrote that both India and Israel (despite past feelings of hostility between them) are equally apprehensive about a nuclear presence in Pakistan. Wrote he: "Many observers say that the early stages of Pakistani nuclear-weapons research was partially funded by Libya. As well, Israel clearly fears that Islamabad may transfer an Islamic bomb to the Arabs. Such considerations have reportedly prompted Israel to make secret proposals of a joint pre-emptive strike against Pakistani nuclear facilities."

India is also counting on the powerful pro-Israeli lobby in the U.S. to abort the deployment of the Pakistani bomb. Washington is deeply concerned. Following Khan's revelations, there were signs that Congress would oppose President Reagan's plans to provide Islamabad with \$5.2-billion in aid over the next six years.

Fact of the matter is that Pakistan is Washington's

stauntest ally in that part of the world. It monitors Soviet missile and antisatellite tests in Central Asia. And it provides bases for U.S.-backed Mojaheddin guerrillas fighting the Soviets in next-door Afghanistan.

Reagan is now asking Congress for a six-year waiver on the so-called Symington amendment (which forbids the U.S. to give aid to countries trying to develop a nuclear bomb). Faced with congressional opposition to now give aid to Pakistan, a compromise of two years could likely be reached before the aid vote goes before Congress in late summer.

Ironically, going nuclear is reportedly considerably less expensive than the current conventional arms race between India and Pakistan. India is among the world's poorest nations, and its 1986/87 defence budget is a staggering \$10.2-billion, while Pakistan is spending close to \$2.8-billion.

Wrote a leading defence expert in the *Times of India*: "As for Pakistan, for India too, the nuclear option is the least costly solution."

One wonders what the relations between these hostile countries would be today had the Dutch police been able to apprehend Dr. Khan before fleeing The Netherlands.

Adapted from a story in MacLean's.

The unlearned lessons of history

Father Ted

Here is a quotation from *The Story of Civilization* (Volume 3) by the famous historian, Will Durant. It is taken from chapter three which is entitled, "Why Rome Fell."

"In Greece the depopulation had been going on for centuries. In Alexandria, which had boasted of its numbers, Dionysius calculated that the population had, in his time, (250 A.D.) been halved. He mourned to see the human race diminishing and constantly wasting away. Only barbarians and orientals were increasing — outside the Empire and within. What caused this fall in population? Above all, family limitation. Practised first by the educated classes, it had now seeped down to the proletariat, famed for its fertility; by A.D. 100 it had reached the agricultural classes, as shown by the use of the imperial "alimenta" (hand-outs) to encourage rural parentage. By the third century it had overrun the western provinces and was lowering manpower in Gaul. Though branded as a crime, infanticide

flourished as poverty grew. Sexual excesses had reduced human fertility."

He ends the chapter with this sentence, "Rome was conquered, not by barbarian invasion from without but by barbarian multiplication from within."

Could it happen again?

In the *Sunday Star* of Mar. 16, Richard Gwyn wrote a very arresting article under the title, "Low birth rate clouds West German future." According to Gwyn, West Germany is suffering from a mental disease called, "kinderfeindlichkeit" which means, "dislike of children."

He says, "In all affluent, western societies, the birth rate has dropped below 'replacement' rate of 2.2 children to each family. Canada's birth rate is 1.7. As a consequence, our population is growing more slowly and is aging." He says that West Germany's condition is an entire order of magnitude more acute. "It is, literally, a dying nation."

Today, West Germany's

population is 61-million. By the year 2030 (less than 50 years from now!) the number of Germans could decline to 33-million. At present the birth rate is 1.3 children per family — the lowest in the world and the lowest in recorded history. Gwyn quotes University of Cologne sociologist, Peter Scheuch, as saying, "The change came in the 1960s, with the celebration of the importance of individual self-realization. Children are now seen as an obstacle to the fulfilment of personal career and leisure aspirations."

Sounds like the German edition of the "Me Generation." Almost half (47 per cent) of German children are growing up without any brothers or sisters.

The government is getting worried about the falling birth rate. One reason is the difficulty of keeping up the armed forces. In order to maintain the army at the committed level of 500,000, West Germany has extended the term of conscripts from 15 to 18 months and is debating whether to open combat

positions to women. In 1985 there were 117,000 too few 18-year-old boys to serve in the forces! But, in spite of the "writing on the wall," the abortion mills are thriving. According to Richard Gwyn, "there are an incredible 300,000 abortions in Germany per year — incredible when compared with 600,000 live births." He continues, "But, for an entire society to apparently accept its shrinkage passively, as seems to be happening in West Germany, is something quite else."

According to official statistics, in 1985 there were 113,000 more coffins than cradles. Just try a similar working system with your bank account and see how well off you will be in a few years!

Not confined to West Germany

But this "depopulation" is not confined to West Germany. Holland with a population of some 13-million, has emptied 3,300 classrooms in 10 years. France's population has so diminished that they are depending on Moslems from

their former colonies to keep up the work force. The Moslems — not being Christians! — do not believe in birth control, so they have large families.

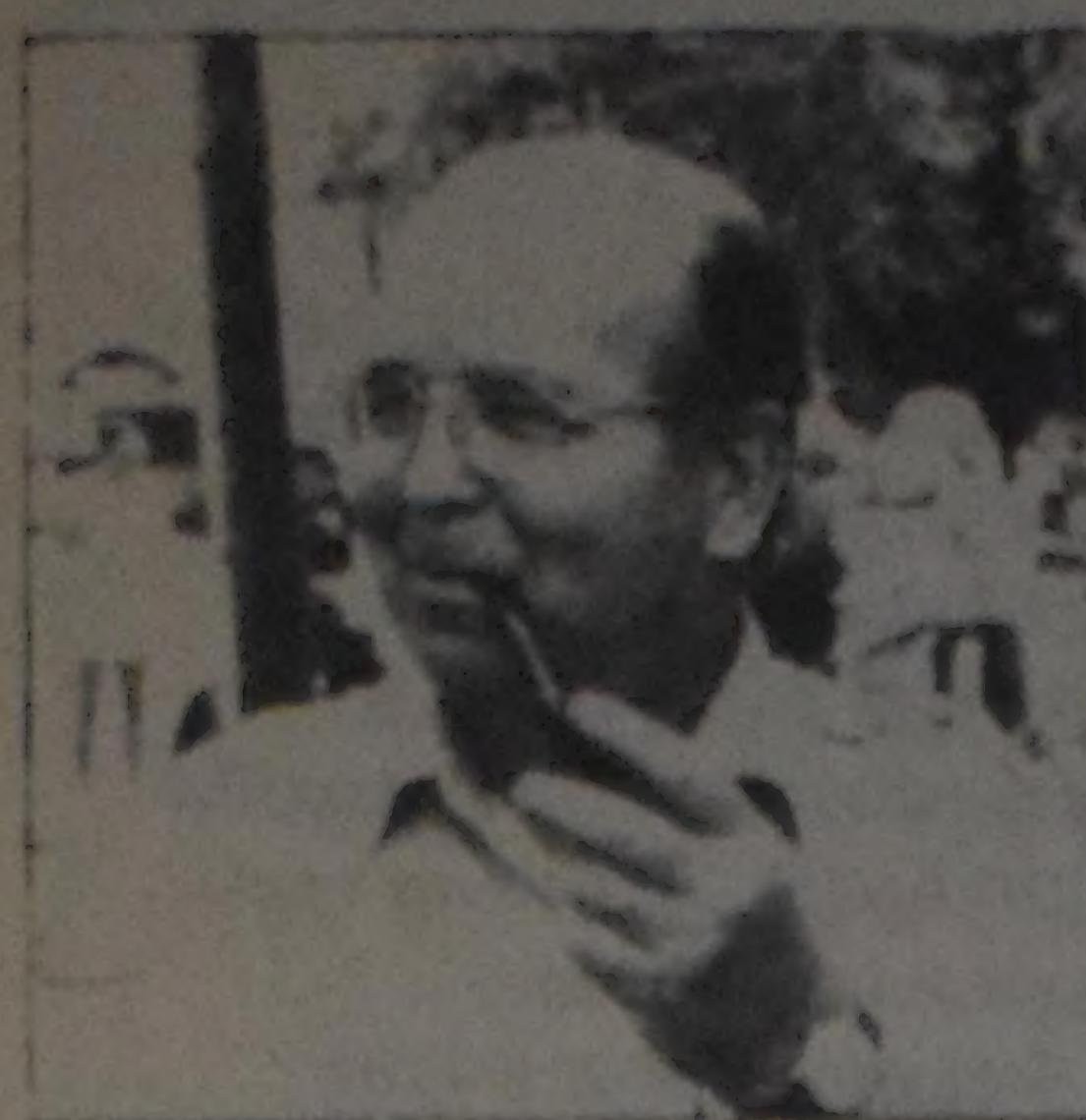
Dr. Emmanuel Tremblay, a French scientist, has calculated that — if things continue as now — France, once the "eldest daughter of the Church" will be predominately a Moslem country by the year 2035. That is 55 years from now.

How much worse ...

Today, out of 21-million "guest workers" in Western Europe, some seven-million are Moslems. On average, Moslems have three times the number of children Christians have. The prophet Mohammed urged his followers to conquer the world with the "sword in one hand and the Koran in the other." A modern saying among Moslem leaders is this, "We don't need the sword any more — we have the children!"

Reprinted with permission from: The Interim, May 1986.

Dutch



Kommentaar met een knipoog

Herman de Jong

U weet toch wat een etmaal is? Het heeft niets met eten te maken, 't zijn gewoon 24 uren.

Woensdagmorgen ging de telefoon. Een dominee in Cornwall. Een opgewonden dominee. Dat heeft niets met opwinden te maken, ofschoon je dat wel eens zou willen doen gedurende een preek. Net als met een speeldoosje, als het melodietje iets vertraagt.

Deze dominee was opgewonden, geïnnerveerd zullen we maar zeggen om misverstand te voorkomen, omdat hij voor een vergadering van al de stadsdominees op vrijdagmorgen een spreker had uitgenodigd, die ziek geworden was. Ik zelf zou die dominees in maart toespreken over het "Friendship Program," maar of ik nu alvast kon komen. De vergadering was 's morgens om tien uur.

Rustig vertelde ik hem dat dat niet zou gaan omdat ik donderdagavonds een gemeentevergadering in Woodstock bezig moest houden, en Cornwall is zo'n slordige 600 km verder. En vrijdagavonds moest ik met mijn vrouw een verjaardagsvisite afleggen ...

Het kon wel

De dominee uit Cornwall gebruikte al zijn overredingskrachten. Hij kon eenvoudig zijn collega's niet voor Piet-je-weet-wel laten zitten. Hij rekende me voor dat het wel kon. "Je gaat donderdagavond om 6 uur weg," zei hij. "Van negen tot tien spreken je in Woodstock. Van tien tot twee uur 's nachts rij je naar Belleville. Daar slaap je een paar uurtjes. Je ontwaakt om 7 uur en je toert vrolijk verder naar Cornwall. Wij hebben daar de koffie bruin voor je om tien uur, je verlaat Cornwall om elf uur en dan ben je om 6 uur 's avonds weer thuis, net op tijd voor die verjaardagsvisite."

Nog even weifelde ik. De dominee voelde dat op zijn klompen an. "Je moet er een wedstrijd van maken," riep hij door de telefoon, "een wedstrijd met de tijd! Je staat nog in de kracht van je leven! Je gaat lekker lui in je autostoel liggen en luistert naar klassieke muziek over de FM zender. En

er is niets mooiers dan 's nachts over de 401 te zweven. Tussen Toronto en Cornwall heb je de hele weg voor jezelf."

Aarzelend gaf ik toe. Mijn vrouw schudde haar hoofd. In Cornwall gaf de dominee een schreeuw van opluchting.

Nu dan, alles liep op rolletjes. In Woodstock werd de budget-discussie uitgesteld tot na mijn toespraak, dus dat scheelde weer een uurtje. Ze hebben daar anders een prachtige kerk en een schitterend orgel. De vorige kerk en orgel werden door een tornado omvergeworpen. Ze knakten af als dorre stokjes in een woud. Daarom heet die plaats Woudstok natuurlijk.

Vertraging

Op de terugreis kreeg mijn tijdschema een knauw. Ik reed om half-vijf langs Ajax en toen begon het gegooi in de glazen. Tegen die tijd is de 401 een gekkeboel, of liever gezegd een dooieboel, want plotseling vertragen alle auto's voor je hun snelheid van 100 km. tot 5 km. Daar moet je op verdacht wezen, anders rij je zo over de daken van een tiental auto's voor je.

Nu zou je zo denken dat zo'n verkeersvertraging veroorzaakt wordt door een verkeersongeval ter hoogte van Yonge Street of verderop. Toen ik echter een uurtje later daar arriveerde was er geen spoor van een verkeersongeluk te zien.

Er moeten dus andere redenen zijn voor zo'n verkeersvertraging.

We mogen misschien in overweging nemen dat na een lange werkdag de bestuurders zo moe zijn, dat ze geen kracht meer hebben het gaspedaal in te drukken. Al deze auto's bewegen zich voort op eigen kracht in de eerste versnelling. Men kan nog net het stuur

vasthouden met een pinkje ... zo moe!

Toen begon het opeens tot me door te dringen! Deze mensen willen eenvoudig niet naar huis. Ze zijn erg druk geweest in al die wolkenkrabbers van kantoren. Daar staan de computers, die zogenaamd het werk lichter moeten maken, maar des te meer inspanning vergen. Een verkeerde druk op een beige toetsje en je veegt een heel program van de kaart. Onfeilbare computers hebben onfeilbare mensen nodig. Dat vergt onmetelijke inspanning!

Kom je dan thuis dan wil je rust ... rust! Maar rustige gezinnen zijn er niet meer. Dus je gaat dat ritje naar je suburb wat uitrekken. Het is de enige tijd van de dag dat je je gedachten kunt laten gaan ... straks een weekje naar Florida ... waar gaan we zaterdagavond dineren? ... misschien dat er zondag nog sneeuw is, kunnen we nog skiën.

Ik gluur in de twee auto's naast me. Even verder, op de toeroerwegen heb ik nog drie buren. Al mijn buren kijken ernstig-verveeld. Er ligt geen blije glans of boze uitdrukking op hun gezichten. Het zijn haast robots. Ik lach eens naar het meisje in de auto

naast me. Ze lacht niet terug, denkt waarschijnlijk dat ik gek ben. Ze steekt een sigaret op met een verveeld gebaar.

Er zijn veel chauffeurs die roken. Misschien is het daarom dat ze niet naar huis willen. In de kantoren mag niet meer gerookt worden en zelfs in de woningen waarin deze stadsbewoners leven geeft het geen pas meer. De enige plaats waar je nog een sigaretje op kunt steken is op de 401, in de veiligheid van je eigen auto ... ramen dicht!

Hoge nood

Ik kijk op mijn horloge ... weet nu al dat ik mijn wedstrijd met de tijd verloren heb. Ik word boos. Schiet van de ene baan naar de andere. Overal waar men een ietsje vlugger rijdt ben ik te vinden. Er is nog een andere reden voor mijn ongeduld. Ik moet namelijk wat we vroeger op school 'naar achteren' noemden. Stak je een uitbundig schuddende vinger op. Ik zou willen dat de 401 er rekening mee hield, dat een mens ook zijn behoeften heeft. Misschien zou een WCtje elke kilometer op de wijde berm naast de verkeersbansen een goede oplossing zijn?

Voordat ik me kan bezinnen op het feit dat er in de kilometerslange slierten van

auto's bestuurders zitten die ook in hoge nood zitten, geeft een versnelling van het verkeer aan dat dit inderdaad het geval is. Ineens raken we naast elkaar voort met een 120 km. vaartje. Men zet er echt de sokken in, voordat ze vol water staan.

Het duurde een uur en een kwartier om buiten de stad te komen. Bij het vliegveld is er weer een opstopping. Een paar Italianen die net hun Opa's en Oma's hebben afgeleverd op het vliegveld, zwaaien uitbundig naar een vliegtuig waarin ze hun familie vermoeden. Gelukkig is deze vertraging van korte duur. Een vliegtuig is snel. Ik ben precies om zeven uur thuis.

Er staat nog een warm hapje op het gasfornuis. Da's lief. Op het schone bordje ligt een papiertje. Mijn vrouw is naar de kapster, en of ik nog gauw even onze teenagers die bij vrienden in St. Catharines verblijven na een dagje skien wilde ophalen. Dus rijdt ik nog maar es tien kilometer verder.

Ach ... het spreekwoord houdt me immers zo duidelijk voor dat men in het veen niet op een turfje ziet.

Herman de Jong woont in Jordan Station, Ontario.

De haat van Marije (2) Kort verhaal in twee delen

Ineke Kruidhof

In de weken dat Claudia in het ziekenhuis ligt, weet Marije niet waar ze het zoeken moet. Ze heeft zo lang niets meer over Claudia en de baby gehoord. Ze durft er ook niet naar te vragen.

Leven Claudia en het kindje nog?

Misschien weet ze wel waardoor ze gevallen is. Dat het haar schuld is ... Dan durft ze Claudia nooit meer onder ogen te komen ... Ja, Marije heeft berouw. Ze is vol spijt over wat ze gedaan heeft.

Na zes weken wordt de kleine Sue-Anne geboren. Ze is heel erg klein maar gezond. Ze mag gelijk met Claudia naar huis, enkele dagen later.

Ook Marije hoort het goede nieuws. Ze voelt zich enorm opgelucht. Toch durft ze Elwin en Claudia niet onder ogen te komen. Iedere dag ziet ze Claudia wandelen met de kinderwagen en twee kleine kinderen. Marije is zelfs niet langer jaloers en voelt geen haat meer. Het liefst ging ze meteen naar Claudia toe om te vragen of ze haar kan vergeven. Maar ze is bang. Bang voor Claudia.

"Claudia, wist je dat Marije in het ziekenhuis ligt?" vraagt

Elwin opeens, terwijl hij Sue-Anne, die inmiddels alweer zes maanden oud is, in de wieg legt. "Marije? Je ex-vrouw?" vraagt Claudia geschrokken. Elwin knikt. "Ik hoorde het in de winkel. Het schijnt dat ze een hersentumor heeft. Ze kan niet meer beter worden. Het is te laat ontdekt." Hij zwijgt. Claudia begrijpt zijn gevoelens.

"Wil jij haar opzoeken? Voor mij? Ik kan het niet. Ik ben bang dat ze mij zo weer terugstuurt ..." vraagt Elwin zacht. "Ja, natuurlijk." belooft ze. En ze weet dat ze heengaat omdat ze het zelf zo graag wil. Niet om haar verwijten te maken van die val, niet om ruzie te maken, maar omdat ze misschien wel hulp nodig heeft, iemand die om haar geeft. Want ze is ook maar alleen.

In het ziekenhuis wordt ze bij Marije binnengelaten. Nog voor ze zich kan bedenken is de deur al gesloten en is ze alleen

met de vrouw die haar zo haat. Maar Marije is Marije niet meer. In het bed ligt een uitgeteerde, vermoeide vrouw, breekbaar, kwetsbaar. Claudia voelt enkel medelijden met deze vrouw. Geen haat. Wat moet het vreselijk zijn om hier de hele dag alleen te liggen, met niemand om je heen die om je geeft, om zo te wachten op de dood. Marije, die haar zo haat! Die niet van haar en kinderen hield. Marije, die nu zo zwak en mager is.

"Marije!" fluistert Claudia, die vindt dat ze niet hardop mag praten, omdat ze anders hier de stilte verbreekt. De stilte hoort bij een dodenkamer. Maar toch mag ze die niet verdrijven. Marije opent langzaam haar ogen. Claudia bijt hard op haar lip als Marije's ogen zich langzaam met tranen vullen.

"Jij ... Kom je voor mij?" vraagt Marije ontroerd. Claudia kan alleen maar knikken, zo is ze geschrokken. Nooit zal ze dit beeld meer vergeten. Ooit was ze een knappe, jonge vrouw. Nu ligt ze eenzaam in dat grote, witte bed, haar lichaam is zo zwak en

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Als je 't mij vraagt ...

Syrt Wolters

Een mens went aan alle dingen, zegt men wel eens. Daar zit wel een kern van waarheid in. Het verhaal gaat dat, toen de Duitsers de stad Stalingrad belegden voor verscheidene maanden, men er zo aan het schieten en vechten gewend raakte, dat de kinderen gewoon op straat bleven spelen.

In zekere mate hebben wij dat ook ondervonden toen we voor 2½ jaar Joden in ons huis verborgen hielden.

Toen de beide jongens door een buurvrouw van de overkant ontdekt werden, wilde de weduwe hen niet langer houden. Ze kon er niet tegen — altijd die spanning.

We besloten de beide jongens tijdelijk bij ons in te nemen, hoe dan ook.

Hulp nodig

Later op de avond hielden mijn vrouw en ik 'krijgsraad.' Wat te doen? Het was al moeilijk met twee extra in huis, hoeveel moeilijker zou het niet zijn met twee meer? Maar ja — we zaten in het schuitje en er zat niets anders op dan varen. We besloten om het er maar op te wagen, maar dan moest m'n vrouw wel hulp hebben. Maar hoe kun je nu hulp aannemen in een huishouding met zulk een gevaarlijke lading?

De oplossing kwam toen er 'verberg' gezocht werd voor een joods meisje van in de twintig. Een jodinnetje, maar een die helemaal niet erg joods leek. Ze had ook valse papieren, dus kon zich gewoon op straat vertonen. We werden in contact gebracht met haar en we zetten de situatie uiteen met de vraag of ze als 'hitje' in

de huishouding wou fungeren. Nou, dat wou ze wel.

Het was een vlotte meid, heel goed voor de kinderen en een uitstekende hulp voor mijn vrouw. Ze kon een slaapkamer delen met een van onze kleine meisjes, dat was geen bezwaar. Dus, enkele dagen later voegde ze zich bij ons. Ons gezinnetje van vijf had ook vijf gasten! In de gegeven omstandigheden was het een goede oplossing. Frida (zo heette ze) kon boodschappen doen of met de kinderen naar het park gaan, enz. enz. Een hele verlichting voor m'n vrouw.

Attestatie

Maar .. we hadden te vroeg gejuicht. 's Zondags ging Frida met ons mee naar de kerk; ze ging immers door voor een nichtje. Maar de schrik sloeg ons om het hart toen ons op een Zondagmorgen na de kerkdienst gezegd werd dat iemand in de kerk, toen hij ons zag binnengaan, zei: Dat meisje kon wel een jodin zijn!

Weer spanning. Wat nu? Na lang geprakteerd te hebben en achter de oren te hebben gekrabbd, besloten we onze dominee in vertrouwen te nemen. Het was toen nog de gewoonte in onze kerk dat ingekomen attestaties meegedeeld werden voor de

dienst door de ouderling die het Schriftgedeelte moest lezen. Ik vroeg onze dominee of het niet mogelijk was dat Frida (onze nicht) afgekondigd kon worden als 'ingekomen met doop attestatie van de

En zo gebeurde het, en dat deed het. Geen mens die er nog aan twijfelde of Frida was geboren en getogen

Gereformeerde kerk van Emmen, Frida Wolters, Amboonstraat 6.

Gereformeerde. De volgende keer: Bombardement.

Syrt Wolters is kapper in Victoria, British Columbia.

Verscheidenheid

Predikanten zijn er in (vele) soorten. Ook in de Gereformeerde kerken. Dat weet ieder meelevend kerklied, dat al wat langer meeloopt dan vandaag. Wij doelen dan niet eens zozeer op hun uiterlijke verschijning op de kansel. Hun ware "gedaante" wordt in de houten broek maar al te vaak verhuld door een deftige toga, die gemakkelijk een slobbertrui of een vale spijkerbroek bedekt, waaraan het meer traditioneel ingestelde deel van de kerkgangers aanstoot zou kunnen nemen. (Want o, wij ergeren ons zo gauw aan dingen, die niets te maken hebben met het wezenlijke van het christen-zijn ...) Nee, de verscheidenheid onder de predikanten heeft vooral te maken met verschillen in karakter, mentaliteit, aanleg en opvattingen over een aantal omstreden zaken.

Die verscheidenheid is overigens geen nieuw gegeven. Er spelen vandaag de dag alleen een serie nieuwe elementen een rol, die de verscheidenheid markeren.

Ook onder de eerste

predikanten, de twaalf discipelen, was het bepaald niet allemaal koekoeks één zang.

En zij behoorden zeker niet tot de geestelijke elite van hun tijd. Zij hadden vaak niet eens in de gaten waar het om ging bij Jezus, zij probeerden voor zichzelf de beste plaats te veroveren en toen het menens werd gold hun grootste zorg hoe ze het er zelf levend af zouden kunnen brengen.

De verscheidenheid lijkt tegenwoordig veel kleuriger dan vroeger. Zij vraagt in elk geval veel van de verdraagzaamheid van het kerkvolk. Daar mankeert nog wel eens wat aan. Er zijn Gereformeerde broeders, zo weten wij uit ervaring, die net als broeder Marinus destijds bij ds. Geelkerken luisteren en observeren in de kerk met oren en ogen, die niet onderdoen voor die van de verspieders van Jozua, die een kijkje gingen nemen aan de overkant van de Jordaan. En zij zijn hardnekkig in het spuien van hun kritiek en het uiten van hun grieven. Daarbij gaat het lang niet altijd om fundamentele zaken. Vooral liturgische nieuwigheden zijn hun vaak een doorn in het oog.

Wij kunnen ons voorstellen dat een predikant, die niet

alleen maar platgetreden paden wil blijven begaan, wel eens wat moedeloos wordt van dit soort kritikasters.

Maar predikanten, die oude vormen durven te doorbreken doen in feite niets meer en niets anders dan het voorbeeld volgen van hun grote Leermeester, Jezus Christus. Die deinsde er ook niet voor terug om af en toe eens flink de bezem door de stofnesten van sleur en traditie te halen. Dat kan een heel verfrissende uitwerking hebben. Wij zouden eigenlijk eens moeten ophouden om de verscheidenheid in onze kerken negatief te beoordelen en de gestigmatiserde eenheid van weleer te blijven verheerlijken. Daar zat ook een brok onverdraagzaamheid achter, die in onze tijd niet meer straffeloos kan worden gehandhaafd.

Moge de Geest de verstokten onder ons daarvan wat meer bewust maken.

Uit: *Friese Kerkbode*.

zo bleek en mager. Deze vrouw, die weet dat ze moet sterven.

"Na ... na alles wat ik je aangedaan heb?" gaat Marije verder. Claudia's nagels boren zich in het vlees van haar handpalmen, om zich in te houden. Anders schreeuwt ze: Geef niet op, Marije! Blijf alsjeblieft vechten. Maar diep in haar hart weet ze dat vechten geen enkele zin meer heeft.

Marije slikt en begint te huilen. Dikke tranen maken haar ingevallen wangen nat. "Ik schaam me zo ... Weet je, ik heb je laten vallen!" bekent ze.

"Weet ik immers! Toe Marije, niet huilen ..."

"Wist ... wist jij het? Waarom ben je dan gekomen?" wil Marije weten.

"Omdat ik je vergeven wil. Daarom. Ik geef veel om je!"

Marije kijkt haar verbaasd aan en pakt haar hand. "M ... Maar ik deed zo naar tegen je. Ik was jaloers."

"Denk er nu niet meer aan, Marije. Het is voorbij ..."

Claudia's stem is dik van de tranen en ze hoort het zelf.

"Wil ... wil je mij vergeven? Ik voel me zo gemeen."

Ze strijkt het haar van het verhitte gezicht van de zieke.

"Lieve Marije, niet huilen, toe, want dan begin ik ook. Ik wil het je graag vergeven. Kun ... kun je bidden? God wil je zeker helpen!"

Marije sluit even vermoeid haar ogen en schudt haar hoofd. "Ik heb nog nooit gebeden ..." zegt ze eerlijk.

Claudia pakt de twee bleke, smalle handen van de jonge vrouw in bed. "Probeer het, Marije, het zal je echt helpen. God is er altijd om je te helpen. Nu ook."

Even is het stil. "Ik heb veel nagedacht. Ik heb geprobeerd te bidden sinds ik je liet vallen, maar ik durfde niet. Ik dacht dat God me niet vergeven wilde. Ik was ook zo gemeen. Wil jij met me bidden? Alsjeblieft!"

Hoe kan iemand een wens van een ten dode opgeschreven weigeren? "Ik zal met je bidden, Marije ..." Ze sluit haar ogen en voelt dat Marije zich tijdens het gebed ontspannt. Als ze zachtjes "Amen" fluistert ziet ze dat er een glimlach om de bleke lippen van de zieke ligt.

"Dank je, Claudia! Het is opeens zoveel lichter om me heen. En in mijn hart ... Dank je ... Je maakt me het lijden

zoveel gemakkelijker!" zegt Marije dankbaar.

Claudia kijkt ontroerd naar de nog steeds gesloten ogen. "Nee Marije, niet ik. Dat doet God. God maakt jou het lijden lichter."

Dan komt er een verpleegster binnen. Claudia staat op. Ze weet dat haar gebed verhoord is ... God is nu ook in het hart van Marije. Marije blijft moe en heel gelukkig achter. Alleen.

Opeens vindt ze het alleen-zijn niet erg meer. Want ze is niet langer alleen: God is bij haar.

Langzaam vouwt Marije haar handen en achtjes fluistert ze eerbiedig voor zich uit: "Heer, ik dank U ... Dank U dat U ook in mijn hart wilt zijn ..."

Enkele dagen later sterft de jonge, zieke vrouw. Zonder pijn, in haar slaap. Claudia weet dat het goed is, omdat ze God op het allerlaatst in haar hart toeliet. Door deze blije gebeurtenis is ze gestorven als een gelukkige vrouw, wiens lijden door God zoveel gemakkelijker werd gemaakt.

Ineke Kruidhof is een vijftien-jarig meisje uit Koekange, Nederland. Dit is haar tweede verhaal dat in *Calvinist Contact* verschijnt.

Spanningen als je joden verbergt

Gereformeerde kerk van Emmen, Frida Wolters, Amboonstraat 6.

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Uit: *Friese Kerkbode*.

Heer, ontferm U

Heer, ga de huizen binnen van de blinden. En toon aan hen Uw Goddelijk medelij, en laat hen op de tast Uw handen vinden. Maar Heer, ga de gevangenissen niet voorbij!

Leg op een schuldig hoofd Uw koele handen. Wij mensen, zijn daarvoor meestal te bang. En kerf Uw Naam in de gekalkte wanden. En schrijf Uw Gracie boven Levenslang.

Heer, streef de stille ogen van de blinden. En droog hun tranen met bewogen hand. Maar Heer, die nooit een traan weten te vinden, die wezenloos, beroofd van hun verstand,

de weg niet naar Uw blije wereld weten en dolen door een vreemd-geteisterd land. Heer, wil de vreugdelozen niet vergeten! Heer, ontferm U over het maaksel van Uw hand!

Jaap Kroonenburg,

Uit: *Zij hebben witte klederen aan*

Books

The Fourth Day valuable in faith/science discussion

The Fourth Day, by Howard Van Till, Grand Rapids, Michigan, Wm. B. Eerdmans, 1986, 286 pages. Reviewed for Calvinist Contact by Wytske van Dijk.

Creation and evolution has been and continues to be a topic of vigorous discussion in the Reformed and evangelical communities. Unfortunately the larger question of the relationship between faith and science is treated frequently in the context of the creation/evolution debate as it relates to the biological and the earth sciences, and more recently to physical cosmology.

It is understandable that the discourse has often an emotional if not passionate character. Christian non-scientists, when confronted by the results of science which appear to contradict what they read in the Bible, feel their faith and the security that comes with it is being attacked. On the other hand, Christian scientists struggle to reconcile their biblical faith with the results of the science which they are practising as a God-given vocation.

Take both seriously

Howard Van Till in his book, *The Fourth Day. What the Bible and the Heavens are telling us about the Creation*, attempts to demonstrate the compatibility of the scientific description of the physical world with the biblical understanding of reality. His stated aim is to take both the Bible and science seriously on the grounds that God reveals Himself both in the scriptures and in His creation albeit it in different ways.

In particular Van Till focuses on the results of modern astrophysics and their implications for the age of the universe and the meaning of the creation account as related in the Bible. Inevitably the broader questions of the relationship between the Bible and scientific results are raised.

The book is divided into three sections, one dealing with the interpretation of the biblical view of the creation and the biblical significance of stellar objects in particular, the second with the scientific view of the cosmos, and the last section a synthesis of the two earlier views into a fuller one. The book is well written, clear

and internally consistent. The section on the scientific view of the cosmos is especially well done, giving an excellent summary for the layman of the current generally accepted scientific theories of stellar behaviour and cosmic chronology.

Different questions

Van Till's thesis is that the Bible and science answer different types or categories of questions that can be asked about the material world. There are those categories that deal with the internal affairs, namely, the properties, behaviour and history of the material world. Science is in principle able to answer those questions, but the Bible does not speak to them. On the other hand questions dealing with the external relationships, such as those concerned with status, origin, governance, value, and purpose of the material world, can receive only biblical answers, and science has nothing to contribute.

Each group of questions by itself will provide a view of creation, but that view is incomplete. To obtain an all-encompassing view, both sets of questions need to be answered by using the *appropriate sources*. Thus questions dealing, for example, with the age of the universe or stellar evolution fall in the domain of internal affairs and only science will be able to speak to them. On the other hand, questions about the ultimate origin, preservation, governance, and providence of the creation are concerned with external relationships and must be addressed to the Bible.

Van Till calls this approach of assigning different sources

for answering different types of questions *categorical complementarity*. Complementarity was a type of analysis used in the late 1920s by the Danish physicist Niels Bohr to understand the wave and particle properties of submicroscopic entities. Since then various Christian scientists have invoked the principle to argue that theology and science cannot contradict one another because they deal with different domains or levels of description of reality.

Greater coherence?

Using this methodology, Van Till raises a number of valuable points. He states that one should not expect the Bible to provide scientific details of the behaviour and properties of the physical world, nor should one use scientific results to disprove (or prove) the claims of the Bible.

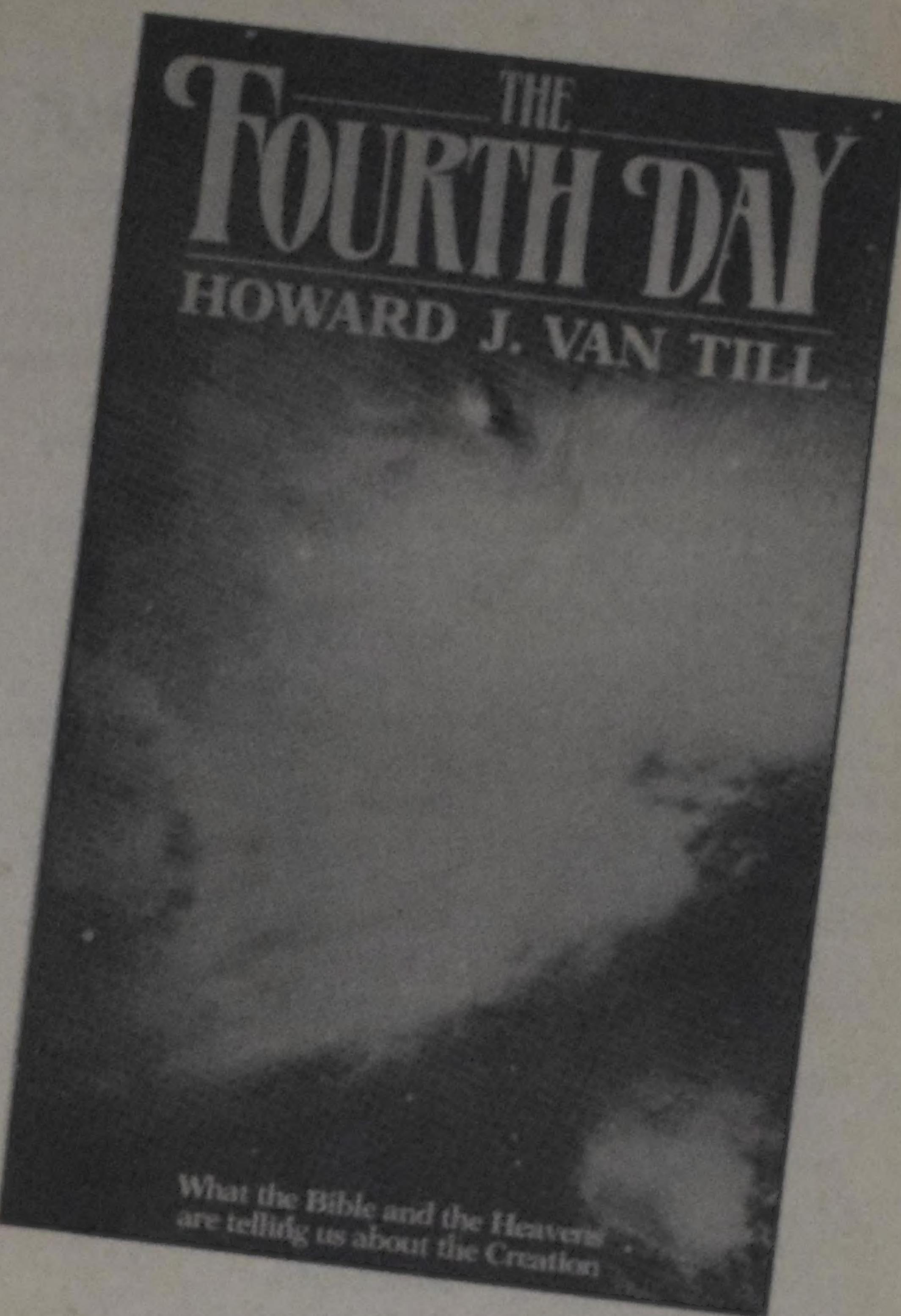
His emphasis on God's continuing active presence in the creation as sovereign ruler, who sustains it by His providential care, gives a much richer meaning to the idea of God's creative activity, than limiting God's creative acts to calling everything into being. He points out that naturalistic science is totally opposed to science motivated by a calling to serve God and which views the object of study as God's handiwork. He also discusses the fallacy of some of the creation/evolution arguments.

It would seem to me, however, that these conclusions are not necessarily dependent on the approach of categorical complementarity, and I raise some questions about it as it is employed in this context. Van Till claims that it leads to a greater coherence and unity in the understanding of reality.

Although it achieves logical consistency, there is nevertheless a division of one's view of reality into disparate parts. One may be discussing the same things in the two realms and yet be making quite different and at times apparently incompatible statements about them. For example, both science and the Bible discuss the early history of the universe.

Retain historical view

Van Till's argument depends on particular views of the Bible and of science. As a non-theologian I do not wish to comment a great deal on the hermeneutic principles used to explain the early chapters of the Bible, but I wonder about Van Till's rather detailed analysis which emphasizes literary genre and the historical and cultural setting of the Bible writers in order to discern the meaning and the message of these passages. These aspects of analysis are not to be



ignored, to be sure, but they must not strip the biblical accounts of their historical reality.

For instance, is it not evident from the Bible as a whole that the actual existence of Adam in the past is essential to understanding the fallen condition of humanity and God's plan of salvation through the historical death and resurrection of Jesus Christ? I am also not convinced that the Bible has nothing to say that is relevant to scientific theorizing, even though that is clearly not the main intent of the scriptures.

No neutrality

Van Till's view of science is much less critical than that of scripture. Indeed he states in a footnote that regarding the scientific view of creation he adopts the "philosophically naive" position of the practitioners and teachers of science. However, when one discusses science in the larger setting of its relationship to religious beliefs, one needs to take into account that science is a human (cultural) activity with its own historical development. For instance, the modern version of the "big bang" theory was developed in the 1940s and received strong experimental confirmation in the 1960s.

Furthermore, even the practitioners of science are beginning to realize that scientific activity is not free from subjective influences. This is not to say that scientists do not employ checks and verifications as part of the scientific procedures to minimize such effects. However, the methods of science which are generally agreed upon by scientists are not derived from scientific

principles. Therefore, I question Van Till's claim of religious neutrality of science in its domain of operation. Science does not stand by itself but is based on assumptions about the object of study and the methods used.

Origin religious question

The nature of physical laws is such that, Van Till correctly observes, they describe cause-effect relationships. Implied is that any physical state is the result of some prior state. Consequently, the discussion of the beginning of this chain of events falls outside the domain of science. If as Christians we believe that there was a beginning of all of creation including the material world, science will not, in principle, be able to say anything about that. Ultimately the question of origin, whether it be temporal or as a source of all being, is a religious one, and as such its answer will depend on how we read the Bible.

In spite of these comments, I find much of value in the book, and see it as part of an ongoing discussion on the relationship of our biblical belief and scientific results. Given the (perceived) tension that has existed between faith and science over the last century and longer, a universally-acceptable solution may not be found soon. We are, nevertheless, called in obedience to continue to study the issues honestly and in an academically responsible way, and in that spirit Van Till has shared with us his forthright views on the subject.

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